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Vol. XIII. No. 4 OCTOBER, 1935

WORLD DOMINION

A Quarterly International REVIEW of Christian Progress

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WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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NOTES ON CONTRIBUTORS

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REV. JOSEPH J. COOKSEY has had over thirty years' experience as a missionary, part of which time was spent in North Africa. He is the author of *The Land of the Vanished Church*, etc.

DR. T. A. LAMBIE, Field Director of the Sudan Interior Mission, has worked as a medical missionary in Abyssinia since 1919. He has just returned to that country after a furlough in England.

DR. K. J. JAROSZEWICZ is the leader of a growing indigenous evangelical movement in Poland known as the Union of Churches of Christ.

REV. GUIDO R. MIEGGE has been Secretary of the American Waldensian Aid Society, and will shortly take up his new appointment as Agent of the British and Foreign Bible Society in Rome.

MR. GILBERT DAWSON is the General Secretary of the Sudan United Mission, and has just returned from an extensive tour of Africa.

REV. W. KENDALL GALE, M.A., of the London Missionary Society, has died since the last issue of WORLD DOMINION. He had been engaged in pioneer work and successful church planting in Madagascar since 1908.

REV. MAURICE LEENHARDT, who is now pastor of an evangelical church in Paris, was for many years a missionary in New Caledonia.

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MR. KENNETH G. GRUBB, Director of Surveys for Latin America for the World Dominion Press, has recently returned from a six months' visit to Central America.

REV. T. CULLEN YOUNG is the Deputy Secretary of the United Society for Christian Literature.

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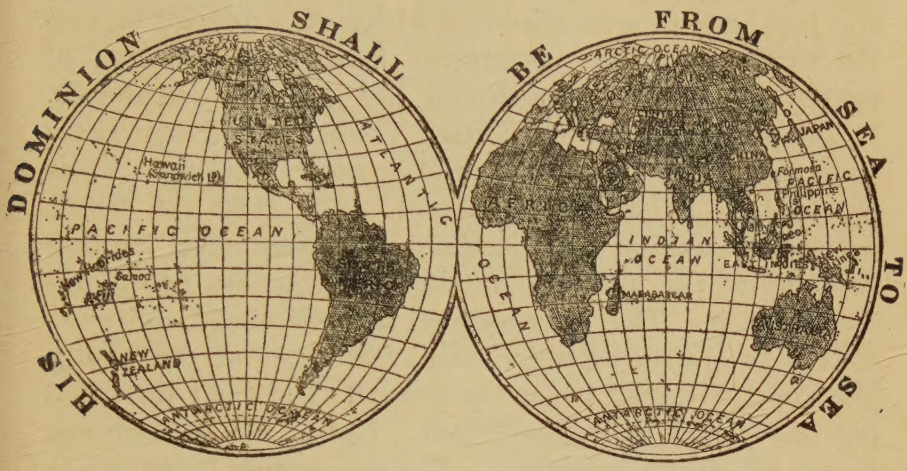
World Dominion



Can We Win The War?

THE bird's-eye view of Africa given in the article which immediately follows this Editorial sounds a challenge which provokes the question: can we win the war? Can the evangelical forces evangelize Africa? Africa is a microcosm, the world the macrocosm. The problems which confront the Christian Church in the world are, *mutatis mutandis*, similar to those which Africa presents and hence the question becomes: can we win the world war? In other words, can we evangelize the world in our generation? This is a question which each generation must ask itself.

A quarter of a century ago the great World Missionary Conference was held in Edinburgh. It was a unique occasion when a unique opportunity was missed. A wise step was taken in forming a Continuation Committee which later became the International Missionary Council; but the omission to create an efficient Intelligence Department was a mistake in statesmanship, and the founders of the World Dominion Movement, with only limited resources, have attempted to supply this deficiency.

The creation of an Intelligence Department is the first duty in the conduct of any campaign, and, when a survey

has been made, the second step is to implement its findings. But just here we are confronted with a very difficult task in the world missionary enterprise, because of the lack of central direction. Here Rome has a great advantage. If the International Missionary Council could efficiently undertake this task, much would be done to ensure a wiser distribution of missionary forces. But even the International Council is not completely representative, because so many of the undenominational missions are not represented on it. The International Council would welcome, we are sure, such representation, but many of the 'Faith Missions' withhold it on the ground that their doctrinal position would be compromised. But is this a sufficient reason for their abstinence? The assumption is that some of the Denominational Missions are 'unsound.' If this is so it might be urged that there is, therefore, all the more reason why missions which claim to be 'sound' should be represented on it and make their presence felt.

The position would be remedied largely if the 'Faith' or Independent Missions and missionaries had an efficient Council of their own; but in this respect they have much to learn from the Denominational Missions. The 'Faith' Missions would be in a strong position if they were to unite in a Council of their own. It would be comparatively easy for them to adopt a common basis, and efficiency would be increased if, while not identified with the International Missionary Council, they could maintain communication with it on matters of common interest.

The task which Africa presents (and the factors are common to the world task) cannot be more than very briefly indicated within the compass of an article such as that which follows this Editorial. It is more adequately dealt with in the World Dominion Surveys. But one of the first features is the proper distribution of forces. A gradual readjustment should take place. In the interests of needier regions economies should be effected where there are, comparatively speaking, too many missionaries.

Missionaries are comparatively few in North Africa, but here two questions may be asked. If there has been so

little success with the present staff, would additional missionaries alter the situation? An instructed Christian Church would focus universal prayer upon North Africa. Again, if there had been central direction for North Africa, would the missionaries have been distributed as they are? Would the undue proportion of women missionaries in these Moslem lands have been allowed? The World Dominion Survey of North Africa recommended: 'common direction, one field, one force.'

As Mr. McLeish points out, South Africa should not now be reckoned as a mission field. As a matter of fact it should do very much more than it does for the evangelization of the rest of Africa. In Basutoland, Swaziland and South-West Africa, the proportion of Christians to the population is about one in five. If one Christian cannot evangelize four non-Christians, then mission work has not been as successful as it ought to have been. Surely the greater part of the tens of thousands of pounds spent there should be transferred to stem the tide of Islam farther north, or to evangelize millions of unreached peoples in other parts of the world?

The application of information provided by an effective Intelligence Department, and the adoption of the missionary principles advocated by the World Dominion Movement, would result in a wiser and more effective expenditure of millions of pounds which are being sacrificially given.

It is with the most profound sorrow that we have to record the death of our beloved friend, William Kendall Gale, who has contributed so frequently to WORLD DOMINION. The last articles he penned are now being printed in our pages. They will appear later in book form and will be added to our Indigenous Church Series. In Kendall Gale the London Missionary Society has the honour of adding to its heroic roll one of the greatest missionaries of modern times. He founded over two hundred Christian Churches. If every missionary could have the success which Kendall Gale achieved the world's mission fields would soon have enough indigenous Churches to inaugurate the post-missionary era.

Europe in Africa

ALEXANDER MCLEISH

THE task of evangelism to-day concerns the nominal Christian communities of Europe as much as the unevangelized peoples of Africa. Let us view the relation of Europe and Africa against the world background. The Christian population of the world is 710,000,000, of which the Roman Catholic Church claims 350,000,000, the Orthodox Church 150,000,000, and the Protestant Churches 210,000,000, altogether nearly one-third of the human race. Large numbers of all these, however, have no effective knowledge of the Gospel, and Dr. Mott estimates that only two per cent. of the total world population is vitally Christian. It is obvious, therefore, how great, almost overwhelming, is the task of evangelism in Christian lands.

Other Faiths of Semitic origin are the Jews, numbering about 17,000,000, a standing challenge and an unsolved problem to Christian missions, and the Moslems who still continue to increase, and now number at least 226,000,000. Little impression has yet been made on the Moslem world by the Christian Gospel.

Turning to the great ethnic religions, Hindus number 250,000,000, and are scattered throughout India, Burma, Ceylon, Malaya, the Netherlands Indies, and the British Empire outside India (where there are 2,000,000). The vast majority of these are caste Hindus who have made little response to the Gospel. The outcaste and primitive peoples of India, however, have made a wonderful response and the witness of their changed lives and new-found faith is beginning to make its influence felt on the higher castes. But, as a whole, orthodox Hinduism still presents a dead wall. There are again the Buddhist peoples, who number 165,000,000. Converts from among them are only counted by the thousand, and these are from the poorer and less educated classes. Confucianism, likewise, with at least 360,000,000 adherents, has yielded but very little to the impact of the Christian witness. A disproportion-

ately large number of the 450,000 Church members in China belong to the aboriginal peoples. China presents one of the hardest fields in the world. In Japan, Shintoism also, allied, as it is, to the worship of the Emperor and synonymous with nationalism, has yielded but little to the appeal of the Christian missionary.

Christianity, therefore, is not merely confronted with 1,000,000,000 individuals, who may not have heard, or, if some have heard, have not understood or have definitely rejected the Gospel, but it is faced with systems of belief, which firmly hold the allegiance of both the leaders and the mass of the people to this day.

The challenge before Christianity is not simply to win individuals of other faiths and philosophies, but to present such a living witness and new life as will destroy by its impact these non-Christian systems which blind the minds of millions, Has the Christian Church such a compelling witness to-day? The call to evangelism is always an urgent one, and must be responded to all the time if the Church is to continue to live. It is a duty which can never be laid aside, so long as new generations grow up and the older generations pass away. The Christian faith, unlike others, has to be recaptured by each generation for itself. It is not hereditary. Hence the note of evangelism must ever be the dominant one. We are reaping to-day the bitter fruit of the neglect of evangelism which has marked the last two or three decades. We imagined our forefathers had laid foundations on which we could erect a Christian edifice, while meanwhile the foundations were slipping away and not being replaced.

In a few years paganism in Africa will be a matter of history. What will take its place is the question that concerns us all. Will more be won by the ' isms ' of Europe than by the Gospel of Christ? It is here that the responsibility of Europe for Africa becomes clear, for Christian missionaries are not the only ones it sends. The further evangelization of Africa is intimately bound up with the continued evangelization of Europe. Europe to-day is torn from end to end with systems of thought which oppose

the Christian way of life. In Russia, Germany, and Italy, a bitter struggle is going on to capture the youth of these lands for an anti-God and pagan philosophy of life. The great majorities in Roman Catholic lands are drifting without any religious convictions at all, yet often holding political, socialistic and communistic programmes with religious zeal. The people want a better life and the void of personal religion has to be filled by some substitute or other. That explains much of the present situation. People do not know the Christian evangel. The Church has largely failed in its evangelistic task. Hence the present day call to evangelize applies almost as much to 'Christian' Europe as it does to 'pagan' Africa. The eyes of the world are fixed on what Europe will make of Africa. Every step taken by the colonizing powers will have world-wide repercussions, for not only will the Christianity of the west be judged, but the justice of the white man in his relation with the black will be put to the acid test. The undisturbed opportunity for Africa's evangelization is rapidly passing away. What are the facts of the situation?

The greatest numerical progress in missionary work in the world has been made in Africa. From among its 140,000,000 people, 10,000,000 are on the rolls of Protestant and Roman Catholic Churches. That is about 7 per cent. or one to every 14 of the population.

Protestant missions have made their chief impact in British possessions where two-thirds of the total missionary force and four-fifths of the total Protestant Christians are to be found. This means that 4,800 missionaries out of the total of 7,500 in Africa, and over 4,000,000 of the 5,500,000 Protestant Christians are in British territory.

The untouched fields of Africa are mainly in the possession of Catholic powers, and the Roman Church has made use of this fact to secure its greatest triumphs. Considerably more than half its followers are in Equatorial Africa, where 2,275,000 are reported, as compared with the Protestant community there of 1,900,000. In North and East Africa also the Catholics are in the ascendancy with

seven times as many adherents as there are Protestants in the former and five times as many in the latter. Only in South Africa is the Protestant position secure, where it has four times more adherents than the Catholics. These facts, lying at the heart of the African situation, are not generally realized, and in themselves constitute a very definite call to prosecute the work of evangelism in the French, Portuguese, Belgian, Italian and Spanish territories with more vigour ere the door be closed. Outside British territory the greatest progress has been made in the Portuguese colonies where the proportion of Protestant Christians is nearly half that in British possessions; then follow the French colonies with about one-third, Belgium with about one-fifth, and last, Italian and Spanish with only 3,000 and 2,000 Christians respectively.

Remembering always that both missionaries and Christians are very unequally distributed there are still over three times as many missionaries to every million people in Africa when compared with India, but owing to its vast area only one-seventh the number to each 1,000 square miles. Out of Africa's 65 territories, 23 are 'adequately' occupied and 42 inadequately. But 15 of the former are excessively occupied if one missionary to 20,000 people per 1,000 square miles be taken as the standard.

We have said that missionaries are unequally distributed, and this is clear when we consider that there are three times more in the South than in Equatorial Africa, and ten times more than in the North. The same is true of the distribution of Christians, of whom there are 146 times more in the South, and 28 times more in Equatorial Africa than there are in North Africa. These facts reveal the problem of Africa's evangelization.

South Africa may be considered as fully occupied, and for our present purpose has ceased to be a foreign mission field. On any reasonable basis of foreign occupation it must be said that Basutoland and Swaziland are excessively occupied. Yet any one who knows the spiritual state of the people would be shocked to be told so. In Basutoland there are 67 missionaries to 571,600 people of whom 136,332

are Christians, which is more than one in five. In Swaziland there are 80 missionaries among 123,320 people, of whom 25,818 are Christians, which is one in six. South-west Africa is in much the same position, with 105 missionaries to 267,905 people, of whom 73,412 are Christians, which is over one in five. Some will tell you of the great need of Bechuanaland, and yet looked at in the light of the rest of Africa it, too, is well occupied with 17 missionaries to its 160,000 people, of whom 15,500 are Christians, that is one in ten. In these areas the problem has become increasingly that of the quality of the Christian life and vitality of witness of the Christians rather than that of the multiplication of foreign missionaries.

These facts have been cited to show that if these areas from one point of view can be said to be well, even excessively, occupied, yet from another they are teeming with spiritual problems and full of still unevangelized people. If this is so in such areas, then the need of central and northern Africa must indeed be exceedingly great. And so it is.

The problem of meeting that need is immensely increased when we remember that every step is contested by Catholic missions in Equatorial Africa, and by the Moslems in the North. The challenge, therefore, is so arresting that one does not hesitate to call for a great increase of the missionary force even at the expense of South Africa and the other better occupied regions to which reference has been made.

Our attention is immediately arrested by the vast population of probably 4,000,000 in Belgian Ruanda Urundi, with only 30 missionaries, or to the great regions of French West and Equatorial Africa, or to the hinterlands of all the West African colonies, and, of course, to the whole of Africa north of 10°N., where Islam holds sway and where there are only 888 missionaries among nearly 60,000,000 people, half of whom are in Egypt where only one-quarter of this population is to be found. Five-sixths of the Christians in North Africa are in Egypt, mainly converts from the ancient Coptic Church and not from the Moslem population.

This in brief is the challenge which Africa to-day presents to the Christian Church. There is a great work yet to be done in reaching its unevangelized people with the Gospel, there is an even greater work to be done in stimulating a more vital Christian life and witness in the African Church. There is the standing challenge of Islam which still holds those whom it originally wrested from the Church, and continues to win great numbers from among the pagan peoples. There is the distressing cleavage at the heart of the Christian witness between Protestant and Catholic, creating confusion and tension in the African mind. There is the impact of a new paganism emanating from 'Christian' Europe, which in its various forms is bound to retard the progress of the Gospel.

Africa presents a great task to the Christian Church at a time when both the African people and the Church itself are beset with difficulties within and without. If the evangelism of the world were not a supernatural task carried out under the Divine Commission it could not be attempted at all. To-day our conviction must be unshaken, 'There is no other name given under heaven whereby men must be saved.'

An Annual Average of **264**

Zamo Ntem died in January. For thirty-five years she tramped forest trails by day or night, in the Cameroun, seeking to win souls for the Saviour, and encouraging and teaching timid beginners. Few women in Africa ever bore a greater fruitage of redeemed souls. 'As each Offering Sunday came round,' writes Dr. H. L. Weber, in *The Drum Call*, 'one might see Zamo leading a long procession of her converts to the mission station for their initial examination as members of the Body of Christ.' On three consecutive months the results were: 21, 19, and 26 people. 'Month after month, year in and year out, old Zamo thus presented her labours in the Lord. These confessors, too, had been educated by her in the essentials of the Christian Faith. They knew why, and in Whom they believed, as was evidenced by an old, old woman, who, when asked among other questions, "How many people have you killed?" replied by raising two fingers. "Can Christ forgive you the awful crime, and has He?" The old head went down upon her breast, and after a long pause she answered, "He has." What a winner of souls was Zamo Ntem, faithful unto death!'

Is there to be a Racial Conflict?

The tea-house, where a traveller may put down his burden, rest himself on a roughly constructed trestle or stool and sip a basin of hot, weak wild mountain tea, has been for ages a familiar feature of Chinese village life. It is now and has always been a gossip shop of the district.

It was in one of these inns, on a mountain side, that recently a traveller, tired after a long trail over the passes, suddenly lost his weariness as he listened with unusual alertness to the reading, by a young Chinese of the student class, of an article in the 18th April issue of the well-known and well-edited Tientsin newspaper, *Ta Kung Pao*.

Evidently the writer of the article was dealing with a subject which, not long ago, would have been unfamiliar to an ordinary inland audience. Now, because it concerned a powerful near neighbour, 'the threat of Japan's advance to the West, and particularly to East Africa' became a question in which all were interested.

The young fellow's audience at first was meagre enough, but gradually as coolies and farmers on their journey halted for a rest, the tables of the inn filled up, and, with an interjection of enquiry or protest here and there, the reader was allowed to proceed without interruption.

It is worth noting that, in spite of the appalling disasters and unrest through which China has been passing during recent years, there is appearing in many places an atmosphere of enquiry and expectancy, which, from an old China hand point of view, is good to see. In some measure this is due to a new type of newspaper with world-wide interests which is capturing the imagination of intellectuals, and, more slowly, is penetrating into the rural districts.

It may be of interest to Western readers to know the substance of the article.

'EAST AFRICA, which does not often appear in the newspapers in ordinary times, has been prominent since the disagreement broke out between Italy and Abyssinia. This question is closely related to the threat of Japanese advance to the West. It is said that the Executive Council of the League will dissuade these two countries and settle their dispute by arbitration. It is worth while discussing the relation between this question and Japan in order to show the beginning of conflict between two imperialisms, white and yellow.

'We should like first to give an outline showing the way in which Japan has been extending her power. As Japan only became strong a few decades ago, she was very backward in her colonial enterprise, as compared with Britain. But since the Great War she has moved forward quickly, and now her position is quite different. To-day the colonial power of Japan reaches the continent of Russia

and Manchuria in the north, Australia and New Zealand in the south, Brazil and Argentina in South America in the east, and Afghanistan and East Africa in the west. Furthermore the Philippine Islands, the Sandwich Islands, the Dutch East Indies, Siam and Annam all seem to come within the sphere of Japanese influence. There is a proverb, " A newborn calf is more violent than a tiger," which would represent modern Japan. That is why Signor Mussolini referred to the " Yellow Peril." The real meaning of Japanese imperialism and its progress is the most interesting question for people who study international relationships.

' Let us open the atlas : we cannot find one square inch of earth without any sovereignty. A country like Japan, which has come late into the colonial field and wishes to realize her wide ambition, cannot do anything but seize by force. Look at the colonial powers on the Pacific. The most important countries are Great Britain, the United States, France and Holland. America has recognized that the Philippines will be independent in ten years. It seems that the United States does not wish to extend her power in the Pacific. France, overruling Annam, is on good terms with Japan ; there is no danger there. The Netherlands Indies have long been marked down by Japan for they form the richest district among the South Sea Islands, especially in oil production. But Holland is quite friendly to Japan. Recently the two countries renewed a commercial treaty to solidify their friendship. So these three countries, America, France and Holland would not have any conflict with Japan. Even though there may be some minor difficulties there would be nothing serious.

' Now let us turn to Great Britain. The great Empire, which has the largest investment in East Asia, does not wish anyone to enter into the gates of China and India. But Japan has thrust her way into the sphere of British interest and the commercial treaty between Japan and India last year proves how far she has succeeded. Recently the British have paid great attention and put much energy into increasing the navy and air forces in Hongkong and

Singapore in order to protect Australia in the south and India in the east, and to maintain their great interest in China. What they have done is splendid, but would Japan stop her design of advancing to the west? No! Even if Great Britain were to give up her ambition in the Far East and satisfy herself by protecting only Australia and India, would Japan agree with her? No! How can we know this? We have the tangible evidence of what Japan has done in Abyssinia recently.

'Everyone knows that Germany and Italy have designs of advance in the East but they do not pay attention to the advance of Japan to the West. We shall be greatly astonished when we examine the facts clearly. What are the steps in this advance of Japan to the West? First she makes friends with Siam and intrigues with the East Indies in order that she may cut the Canal of Kra to smash the excellent position and plan of Singapore. Secondly she tries to be friendly with Afghanistan in order to occupy the roof of the world to compete with Great Britain and Russia in Central Asia. Thirdly she helps Abyssinia in order to get on the shore of the Red Sea, the gate of Asia and Europe. She goes on with these proceedings just as a player who, hoping to win the game of chess, scatters many chessmen which seem unnecessary before he reaches his real objective. To sum up, all these facts are worthy of discussion by people who are examining the policy of Japan, and the recent relations between Japan and Abyssinia should be the tangible evidence of what we have said.

'It is quite new that Japan has spread her economic power to Abyssinia. The Year Book for 1931 says that India took about 57 per cent. of Abyssinian imports, and Japan had only 12 per cent., but to-day 80 per cent. of the cotton imported comes from Japan. We can see what a heavy blow to British trade this is. In the autumn of 1933, the Minister of Diplomatic Affairs of Abyssinia declared that 400 hectares of ground would be leased to the Japanese free of rent for cotton growing. In the treaty between Japan and Abyssinia, Japan obtained the right to rent ground for growing cotton and coffee trees. Four years

ago, the Japanese-Abyssinia Company gained the privilege of renting 650,000 hectares of ground in Abyssinia, paying only 10 per cent. of the price of the crops grown on this land. In March, 1934, these two countries concluded an emigration treaty and both Governments encouraged mixed marriages between their people. Furthermore, Abyssinia gave the highest favour to Japanese commerce by decreasing the duty on Japanese goods. All these things have greatly distressed Italy and Great Britain. Besides her economic policy, Japan has been aiding Abyssinia a great deal politically in such ways as helping her to organize and train new troops, selling to her recently constructed tanks and aeroplanes, sending her military and engineering experts, and supplying her with ammunitions.

The Abyssinians have made overtures to the European nations but they were not cordially received because of race prejudice. Now both the Japanese and the Abyssinians belong to the coloured races, between them friendship rises quickly and intimately. In the eyes of Europeans it is natural that it should be thought of as the threat of the ' Yellow Peril.'

' The British do not like Japan's advance to the West to extend her power in the rear of India, so they are willing to help Italy to settle her authority in East Africa. On the other hand, because of the battle in Arabia in 1934, when Hejaz defeated Yemen, all the power of Italy in Arabia was swept away. Italy has to make up for this by strengthening her power in East Africa. The resulting success or failure of these two new imperialisms standing opposite in the East and West should be the measure of the power of the yellow and white races.

' It is impossible to exaggerate the importance of this. It really is a vital question for the whole world.

' For our part, we do not agree with any imperialism, white or yellow. We are certain that the result of competition and force will only be destruction. We feel that to make the whole world one family with the real spirit of peace and altruism ought to be the ideal and purpose of all people. But the tragedy is that this is not in the minds of

those who are obsessed with the thought of material advantage and prosperity.'

The closing paragraph of the above summary from this important Chinese paper, is a remarkable tribute to the essential Christian spirit of its editor. It recalls Mr. Lansbury's appeal in *The Times* for a Truce of God. But that this spirit has not prevailed in these terrible and troubled times measures the task of the Christian Church.

Cheerful News

The following extracts from a letter from Shantung makes cheering reading. Among many changes and conflicting opinions Christian missionaries work quietly on at their great task:

'One of the women evangelists who had been out doing a little follow-up work told me a remarkable story some little time ago. A few years ago, a young lad was brought into hospital with a gunshot wound of the thigh and a fractured femur. He was in hospital for about three months and went out very fit. We had lost sight of him since then. This evangelist was invited to his home and heard his story. He had a pretty rough time of it when he returned home with the unforgettable story of Jesus on his lips, but he persisted in talking about Him, no matter what ill treatment was meted out to him. He was publicly baptized into the Church when he reached, I think, his thirteenth birthday, and that was but the beginning of an authentic and aggressive witness to an experience that he had had in hospital. The end of the story is this, his father and mother and seven other members of his family are now members of the Church and active Christians. You can't say what the ultimate outcome of an active faith like that will be!'

Another missionary writes: 'A few days ago a letter came from a former postmaster who left C—— about a year ago for C—— on the north-east coast of Shantung. Here is an extract: "... Praise God for His grace and mercy. In His light I can see light, and walk in the light. To glorify Him, my wife and I arranged a Christmas party last Christmas Day, when some thirty members of postal staff were invited to hear the Rev. Liu's powerful speech. Since then I have opened a Bible Class at our house every Saturday evening, and the number of attendants on each occasion was between fifteen and twenty. Thank the God of Glory for His mighty power, as two of our men have recently been baptized."'

Important Factors in Abyssinia

Joseph J. Cooksey

THE future of Christianity in Ethiopia cannot but be a concern of the Church at the present juncture when the independence of the country is threatened by war with Italy. Sixteen centuries have passed since Frumentius first preached Christ to the people, and under the guidance of Athanasius of Alexandria, Ethiopia came within the orbit of the Eastern Church. Reverence for Bible teaching marked the Church from its commencement, so that the Ethiopic translation of the Septuagint, made in the fourth and fifth centuries, is one of the oldest versions extant and on it was nurtured a vigorous Christian faith.

By the middle of the sixth century the evangelizing vitality of this Church was felt in Arabia from the Yemen to the Hedjaz, and to it Mohammed committed the protection of the first band of Moslem converts from paganism at Mecca. It is, therefore, not without historic significance that the present Emperor, Haile Selassie, is not only a zealous patron of the work of the Bible Society in his capital of Addis Ababa, but has himself issued the Gospels and Acts of the Apostles and part of the Old Testament from the Government Press. When African Christianity was blotted out by the Moslem armies in the early seventh century, the Abyssinian Church survived, protected not alone by her mountains, but by the valour inspired by her Christian faith. In this we find the main reason for its survival when for centuries the kingdom rose like an island amid lands submerged by the flood of Islam.

Perhaps the greatest spiritual calamity that has ever overtaken Ethiopia happened as a result of her ecclesiastical bond with the Alexandrian Church. The Monophysite controversy, as to whether Christ had a single or dual nature, which engaged the Coptic Church of Egypt embroiled the daughter Church of Abyssinia. The Council of Chalcedon (A.D. 451) pronounced as heretical those who held Monophysite views, but both Churches rejected the Decrees and defied the Council. Their consequent isolation

from the main Christian body had a disastrous sequel. It made easy the Moslem conquest of Egypt in the early seventh century, and it ushered the Abyssinian Church into an era of spiritual decline and cultural poverty following upon long years of barren controversy.

As spiritual life decreased, formalism increased, the clergy came to depend upon priestly authority and the granting of easy absolution following facile confession. The laity drifted into an apathetic indifference to the Church and the decay which then set in persists to this day. So complete was the isolation of the Ethiopian Church that even the two letters a year sent by the Patriarch of Alexandria to keep in touch with her—recorded by Abu Salih in the twelfth century—were suppressed by the Moslem Caliph, El Hakim.

For eight centuries she was forgotten by Christendom, until John II of Portugal sent Dom Pedro Cavilham on a mission of enquiry in 1490, and a second embassy led by Dom Rodrigo de Lima followed thirty years later. A commercial Treaty and Pact of Friendship were then concluded, and these covenants prepared the way for the despatch of Jesuit missionaries, who succeeded in 1604 in inducing the reigning Emperor not only to profess the Roman faith, but to make formal submission to Rome. This step involved a revocation of the decision taken on the Monophysite controversy, and the nation rose in rebellion. The Emperor was slain ; allegiance to the Coptic Patriarch of Alexandria was reaffirmed, and thirty years later the Jesuit Mission was expelled, after a century-and-a-half of intensive activity, during which Abyssinia seemed surely destined to pass under the sway of the Church of Rome. It would have been well had Ethiopia been permitted to continue in the isolation in which the Portuguese found her, for the Jesuits left her a legacy of Mariolatry of which she had previously known practically nothing, and which served further to destroy the faith of her early Bible-loving people.

Modern Ethiopia has so far moved with the times that three Roman Catholic missions are now at work in the

country—the Capuchins in the Galla country, the Institute de la Consolata of Turin in the Kaffa area in the south-west, also the Lazarists at Alitiéna, near Adi Caich, and together they maintain an important Church, school and orphanage work. But the temper of the people has not changed since it destroyed the Catholic power which threatened its independence and religion in 1604, and later, after a conflict lasting from 1914–1916, formerly deposed its renegade Emperor Lij Eyassu, who had plotted to subvert the Church and to make Islam the dominant faith. Therefore, in any true estimate of the present situation in Ethiopia and what may be expected to happen should hostilities unfortunately break out, we must give full weight to the factor of religion.

It is as well known in East Africa as in Europe, that the Roman Church seeks expansion in Africa to compensate for the loss of supremacy and privilege she has suffered in Europe. From Senegal in the west to Eritrea in the east Catholicism is already dominant, as it is also in the Moslem north ; the south alone is so largely Protestant as not to be seriously disturbed. Using the pretext of the foreign influence of Protestant missions, a narrow nationalism has been created in the Belgian Congo, the Portuguese colonies of Angola and Mozambique, in Eritrea and Italian Somaliland, so that in recent years large numbers of people in these countries have passed under the tutelage of the Church of Rome.

The Italianization of East Africa has synchronized with the aggressive action of the Roman Church, whereby the Swedish Mission in Eritrea has been totally suppressed, and its work in Italian Somaliland greatly crippled in spite of its treaty rights, while the work of Catholic missions has been correspondingly developed. The present threat against Ethiopia is directed not only against her national independence, but against her religion also, and if the past history of the country serves in any way as a guide, then we may expect a resistance of peculiar intensity. Our correspondent in Ethiopia calls our attention to a growing understanding based upon religious grounds in the

present crisis between the 3,000,000 Ethiopian Moslems and the Ethiopian Christians. The intellectual and spiritual revolt of Mohammed against the decadent Christianity prevalent in his day is set out in the Koran, and some of his denunciation, though uttered in the seventh century, is applicable to the Roman Church of to-day. Islam can furnish arguments to sharpen a militant antagonism to Roman Catholic absorption which would appeal to Moslems not only in Ethiopia, but also in the neighbouring territories of the Anglo-Egyptian Sudan, Uganda and Kenya, and this consideration adds gravity to the already dangerous possibilities of conflict in Ethiopia.

The Moslem people are scattered throughout the country, but are especially numerous among the Gallas in the south and south-west, and among the Danakil and Somali peoples on the east. About a half of the 2,000,000 pagans in the country are also among the Gallas. The Christian population, totalling 5,000,000, is dominant in the north and north-west, where they are represented by the Amharas, Tigrinyans, Shoans and kindred people. The Shoans are the ruling class, numbering about 1,250,000; they constitute a soldier caste which is the nucleus of the ruler's power. The Tigrinyans are probably of Semitic descent. They have been the chief civilizing element in the country. In former days they furnished its rulers and are now the dominant people in the northern kingdom of Axum.

The ancient civilization of Axum was derived from Egypt, and under the Ptolemies was developed to a high degree of splendour. In the hands of Greek merchants its port of Alulis was a rich emporium of trade with the interior of Africa, and became famous all over Eastern Europe by the quantities of gold, ivory, ostrich feathers, aromatics and rare animals which it exported.

It is a matter for regret, now that the present crisis has arisen in Ethiopia, that this land of ancient civilizations and of a Christian Church with a history of sixteen centuries behind it has been so long neglected. All through its history it has sorely lacked the helpful Christian fellowship of the Western Church.

IMPORTANT FACTORS IN ABYSSINIA

Something was attempted a century ago when Samuel Gobat, Christian Kugler and Ludwig Krapf first broke in upon its isolation, but until recently their work was not followed up. Yet reasons for encouragement have not been wanting. Dr. T. A. Lambie in a recent communication writes: 'I have been touched on more than one occasion when my own soul was drawn out to speak in a tender way of our Lord Jesus Christ, to have some priest or other cleric come to me and say: "Thank you, what you say has really touched my heart, it is so true, and we believe it."'

Another source of encouragement is that His Majesty Haile Selassie and his foreign minister Belatin Geyta Herouy are firm friends of the missionaries. Short of being active partisans in the cause of missions, which would create difficulties, their friendship and Christian fellowship can be counted upon. So practical is their interest that the Sudan Interior Mission, of which Dr. Lambie is Field Director, has been able during the past eight years to open fourteen mission stations, and to bring to the country about 100 missionaries; likewise the Bible Churchmen's Missionary Society has recently opened three stations. So tolerant are the authorities that even the Catholics have made great advances. But he adds this significant warning. 'If Ethiopia is overthrown in this threatened conflict it will almost surely be the end of Protestant missionary work just when such a splendid start has been made, and the end also of the Coptic Church, for Rome will brook no rivals.'

Monks and Missionaries in Abyssinia

The Times, commenting on missionary work in Abyssinia says that, in the event of serious internal trouble, the Church Mission to Jews, working among the Falasha Jews in North Tsana, will trek towards the Sudan. All missionaries will be provided with a mule caravan and armed escort by the Ethiopian authorities.

IN connexion with work among the Falasha Jews in Abyssinia, the monks inhabiting monasteries on the peninsula of Gorgora in Lake Tsana were visited. They live in separate huts, hidden among trees and bushes. The abbot received the missionaries kindly, and

soon many of the monks and their pupils gathered round to listen as God's plan of salvation was explained with the help of a diagram. After listening intently, one of the men exclaimed, ' But this is our faith, are we not one ? ' On a second visit a little later other monks wished to see and hear, as their curiosity had been aroused by the reports which they had heard. On this occasion the abbot himself joined the listening group. Several of these monks have been interested for some time in the mission station at Kobela, some of them have gone there to be instructed, and one or two even stayed there, living in a small hut, that they might see what was going on in the mission station.

These monks asked the missionaries to visit and evangelize the tribe of the Woito, on the borders of Lake Tsana. This tribe is much despised by the people around because they live on rhinoceros meat, which is regarded by Abyssinian Christians, Falashas and Moslems as unclean. The skiffs of papyrus reed, made by these Woitos, are the only boats on this vast lake. Though there are few rhinoceros left along the shores of Lake Tsana it is still the rule that no young Woito may marry until he has killed a rhinoceros. The missionaries visited this tribe and preached the Gospel to old men whom they found making papyrus rafts or skiffs. A few young men also gathered round and listened.

The missionaries have been much encouraged by the friendliness of imperial officials. The *kantiba* (mayor) of Gondor, who holds his office by appointment of the Emperor, is a spiritually minded man. He takes the Bible and other books such as *Pilgrim's Progress* with him on his official tours. This man stated that it was through the influence of the Emperor Menelik that the Toahedo belief was established in the Abyssinian Church in the kingdom of Shoa, round Addis Ababa. This is the firm belief in the divinity of our Lord, where hitherto a liberal, rationalistic outlook had held sway. This belief has been chiefly established as a result of the evangelical literature written in Amharic, for which Mr. Martin Flad was responsible. In his youth the Emperor Menelik was instructed by Mr. Flad, and his faith is largely due to Mr. Flad's influence and teaching.

' It is an inspiring thought that the faith of a whole African Christian nation has been so deeply influenced by the humble work of this mission,' writes Mr. Hentze of the Church Mission to Jews. Their Abyssinian colporteurs were able to spread the Bible and other Christian literature throughout Abyssinia during the long period when the country was closed to all European missionaries.

A succinct account of the Abyssinian situation, especially as it affects the Christian Church, will be published shortly. Order now. Price 6d. (post paid 7d.).

Christianity in Ethiopia

T. A. Lambie

TWO years ago I approached His Excellency Ras Kassa, the governor of a large part of northern Ethiopia, with a request for financial assistance for the new Leprosarium in Addis Ababa, to which His Majesty, Haile Selassie, and other important Ethiopians had contributed. I was rather taken aback to be abruptly refused, but the great man added that if I would consent to do something for the lepers in northern Ethiopia, say at Lalibela, he would contribute the equivalent of £300, and give land also. 'Furthermore, to convince you of my sincerity, I will put my promise in writing.' For a ruler to make such a promise and to offer to put it into writing is almost an unheard of thing in Ethiopia, where they are usually most chary of committing any promise to paper, but he did write it in the Leprosarium gift book. Even before this, however, he had told me that he wanted a work started in the north similar to that which we had in southern Ethiopia. When I reminded him that the north was the stronghold of the Ethiopian Coptic Christian Church, he said: 'Never mind that, we need you,' and as he is himself a priest of the ancient Church as well as being governor, his words carry great weight.

His invitation was sent on to Canada, where the reading of it led to some gifts being offered for this work in the north, for, apart from the work amongst the Falashas, the so-called Jews of Ethiopia, at Djenda, and one worker at Fitchay there was no Protestant work in the immense area in the north.* This seemed to constitute a real challenge.

*I have not included the Seventh-Day Adventists and their six workers at Dessay and Debra Tabor, nor the Roman Catholic work at the former place. One might say, then, that except for the Roman Catholics and the special work amongst the Falashas and the Seventh-Day Adventists, there was then only a single Protestant missionary in all the north, that is, Mr. Schmitt at Fitchay, which is a comparatively short distance north of Addis Ababa. The vast reaches beyond it, of three to six weeks' journey, right to the frontiers, were quite untouched. During last year the Bible Churchmen's Missionary Society has re-inforced Mr. Schmitt with two young men at Fitchay, and they have, it is understood, taken over this work.

As soon as he could conveniently do so, Dr. Bingham came out to go with my wife and myself to survey the situation. We had with us also Dean Blanchard, a young American ornithologist. We sent our caravan five days journey ahead of us and started off four days later in our Ford car to catch it up. The road was appalling. For miles it vanished altogether. Three months previously the King's son had gone over it with, perhaps, half-a-dozen cars, but most of the wheel tracks had been obliterated. When asking our way the only formula that we could use that was intelligible to the shepherds and others was the significant question: 'Are we on the road by which the King's son passed?'

We overtook our caravan after nightfall and then ensued three weeks of most strenuous trekking, over mountains more than two miles high, and canyons over a mile deep, past Magdala, where Theodorus, the mad king, was defeated by Lord Napier in 1867, until, at last, Lalibela, with its famous ancient monolithic churches was reached. The governor had provided a guide for us who was entrusted with the responsibility of showing us land owned by His Excellency, a part of which we might have for our work. We chose a site, for, after having travelled so far (practically a month's journey) and seen such multitudes of people without a single white man, much less a missionary, we could only judge it to be indeed God's will that we should enter this open door. We returned by way of Lake Tsana, Debra Tabor and Debra Marcos, meeting governors and officials *en route* who knew us of old, and who wanted us to do work in their provinces as well as at Lalibela.

From Debra Marcos we flew by aeroplane to Addis Ababa. We had a doctor and nurse and other helpers ready to go to Lalibela in a few weeks time, but we asked His Excellency whether they should not wait until after the rains. In a month-and-a-half the monsoon would break. 'No', His Excellency said, 'let them go at once and occupy my own house there until they can get their houses built.' He spoke with such urgency that we hastened them off and they arrived a month later.

Lalibela is not large in itself, but is visited annually by many thousands of pilgrims. There is a large population of rather fanatical priests, and it turned out that the land accepted by us, as from the governor, was not his land at all. We had taken an undependable guide ; we could not have that land, and the trip had to be made all over again, this year by my wife and myself. The untrustworthy guide had led us astray and caused delay and the retracing of our steps, but in spite of this, and of their rather uncomfortable circumstances, the young missionaries had made progress.

The land question was settled ; a new and a better site secured and building operations at length began. Almost a week's journey farther north is a large town called Sokota. Here a Mohammedan Sheik, Zacharias, had been converted about forty years previously by reading a copy of the Bible. He initiated at that time what was almost a Christian mass movement. This work persists to-day, although the little flock has been sadly harried by the enemy. Ten years ago in Addis Ababa I was able to use some influence with His Majesty for the help of these people, through Yusef, their spokesman and Sheik Zacharias' successor. At that time he gave me a pressing invitation to come to their help, but it was impossible. Yusef has since then suffered martydom for the testimony of Jesus Christ. We had an earnest desire to visit Sokota and found it larger than we had thought. The governor, Waag Shum Kabuda, had asked us to go there. On the homeward journey we had a week-end at Debra Tabor. There were three Seventh-Day Adventists there last year, but this year there was not a single missionary. The governor, Ras Kasa's son, gave us a banquet, showed us great kindness and invited us to open work there and at Gondar.

We came back by a different route and had another bad guide who caused us delay and weariness which were hard to endure at the time, but which in the end proved beneficial, in that we saw other beautiful though needy areas. At Debra Marcos the kind governor, Ras Imeru, the emperor's cousin, re-affirmed his affection for us. We had

arranged the previous year to begin a work amongst the blind and sick at Debra Marcos and a specially equipped worker was ready. A beautiful location was shown us and then we turned our faces towards Addis Ababa.

There was no aeroplane this time ; a journey of five days brought us to the long descent of the Blue Nile and the stiff climb up on the other side, where, to our great surprise and delight, we found a Chevrolet lorry which had brought some road engineers to make surveys. This we were able to hire to take us to Addis Ababa. It was wonderful, after our three months' journey into almost unexplored and very needy areas, where we had seen scarcely a white man and not a single missionary, apart from our own little group at Lalibela, to see white people and a motor lorry ; it looked rather better than a Rolls Royce to our eyes.

We left our caravan, by now very dilapidated, both as to mules and men, not to mention equipment, and, just after sunrise, chugged away across fields and mountains, most of which bore slight, if any, traces of road, towards Addis Ababa, some eighty or ninety miles away. This was no journey of three or four hours, the roads were so bad that it took us a whole day. A little after noon we reached Fitchay, and were glad to meet the recently arrived missionary of the Bible Churchmen's Missionary Society. From there we made our way to Addis Ababa at the magnificent speed of six or seven miles an hour.

God had wonderfully blessed our pioneer efforts, invitations had been received and tentative plans made for entering seven places : Debra Marcos,* Bahr dar Giorgis (meaning St. George's by the Lake) at the southern end of Lake Tsana, Debra Tabor, Gondor, Sokota, Ber and Warailu, as well as Lalibela where work had already been started.

This advance work will only be possible if God is with us as we do our part. The same One who has enabled us in these past eight years to open fourteen new stations and

*See *Abayte !* or *Ethiopia's Plea* by Dr. T. A. Lambie, published by the Sudan Interior Mission, 18, John Street, London, W.C.1.

send out nearly a hundred missionaries, will enable us, if it be indeed His Will, as we confidently believe it to be, to make this new step, without jeopardizing existing work or delaying further advance in the south and west where the need is also great.

We have no desire to antagonize the ancient Church, but only as He enables us can we bring a blessing to her. Already at Lalibela the chief monk and an army officer, ranking as a colonel, have been deeply touched by the simple Gospel message; they have accepted Bibles and are reading them, and are helping us to distribute Bible portions amongst those who can read.

Experiences on the Russian Borders

In view of the importance of the work on the Polish frontier, which is described in the following article, we think our readers will be interested to read these extracts from a letter just received from a missionary of the Union of the Churches of Christ in Poland.

'At one village, on hearing that we were coming to hold a meeting, a band of men agreed to stone us and cast us out. A girl who had heard their conspiracy came and warned us not to come. Then to my memory came the words of the Apostle Paul: "... none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Encouraged by these words, we decided to go. The house was full and overflowing, and among the congregation were those who had plotted to stone us! When they heard the preaching of the Gospel, the Word of God pierced their hearts and some of them cried like little children. At the close of the meeting they all shook hands with us and asked us to come again and preach the Gospel. We sold them several New Testaments and Bibles.

'The Government of Poland is good to us. We believe that the Lord has heard our prayers and laid it upon the hearts of the officials to come to our aid.'

During August Mildmay was honoured by a visit from Dr. Jaroszewicz and ten of his associates. We very much valued their fellowship.

Contending with Atheism in Poland

KONSTANTY J. JAROSZEWICZ

The writer is the leader of this movement. Ten years previously he had been helping his father in evangelical work in Poland, but fled to America under pressure of the Orthodox Church and the Russian Government. Returning to his native town of Staro-Selo he found his beloved Poland a free and enlarged country, which gave him full liberty for evangelical work, and he also found the people engaged in tearing down the Russian Orthodox Cathedral in Warsaw to make room for a military training ground. The bitter memory of their subservience to Russia was somewhat assuaged by the violent sacrifice of this symbol of domination which had been built at a cost of £600,000.

A RELIGIOUS situation of a twofold character and of the greatest significance has arisen in Poland. The World War and the Russian revolution reduced very considerably the influence of the older Churches upon the people, especially upon youth. The Roman Catholic and Orthodox Churches and the Hebrew Synagogue all alike are faced with loss of prestige, and their leaders are anxious. The second element in the present situation is the struggle which is proceeding all along the Polish-Russian border between the militant forces of anti-God propaganda and the Christian religion.

Amid these perplexing conditions 'The Union of the Churches of Christ' has, since 1921, been carrying on an aggressive evangelistic work, which has appealed in a remarkable way to the longings of the people for religious guidance and simplicity in fellowship.

The national value of this indigenous evangelical movement, which runs from the Baltic on the north, to the Black Sea on the south, and along the entire Polish-Russian border, is evidently grasped by the Polish Government which has given it official recognition. That it is a powerful protective force against subversive atheistic propaganda from across the Russian border can easily be recognised, and, therefore, it may hope for encouragement from patriotic and religious quarters in Poland. One of its chief merits and also an element of its strength, is that it is

essentially an indigenous effort governed by an Annual Convention, held in Poland, of the preachers, evangelists and missionaries of ' The Union of the Churches of Christ '. The Union in America has nobly helped them, other Churches in more prosperous lands have contributed to their support, but in spite of terrific difficulties the indigenous character of the work is being maintained. The movement has grown apace and has now 300 voluntary missionaries in its service, and 25,000 people in full membership.

The struggle which these Churches are making against a prevailing poverty, which has resulted from previous years of war and struggle, followed by an economic collapse, is certainly heroic. Sixty-five congregations have been organised in fifty-five large towns along the Polish-Russian border, but only ten of these have their own completed chapels ; the remainder worship in rented halls or in unfinished chapels which lack doors and windows and sometimes even a roof. Nevertheless, chapels normally seating 400 are packed with nearly 1,000 persons, who stand to hear the Word preached from early evening until past midnight. The preachers may then pass the night in a hay barn, but before dawn a new congregation arouses them, saying : ' We have been waiting so long for you, can you sleep while we have been watching for your coming for three and more years ! ' The service, begun in the morning, will, by relays of listeners, continue until nightfall and into the small hours of the next morning.

Forty district conferences were recently held, attended by 100,000 people, of whom thousands decided to be Christians. The delegates numbered 2,000 at the closing National Convention at the headquarters at Kobryn ; the people of this town gave free hospitality to 1,500 of them. The phenomenal growth of the movement constitutes its greatest difficulty, but this was inevitable owing to its indigenous character. The whole community is practically a missionary body, and the 300 specially trained leaders are regarded as its missionaries, fifty of whom are leading preachers. Most of these earn their livelihood at farm, shop and factory and preach in the evenings and on Sundays.

Around such men will gather thousands of people, belonging to a hundred villages and three or four towns, so that many preachers and some missionary leaders are compelled to give the whole of their time to meet their needs. Important groups of Christians are soon gathered in these villages and towns, and as the law requires them to worship in a hall and not in living quarters, lumber is readily given and sawn by the converts and a chapel is erected. Usually, however, it remains unfinished because of the scarcity of money to buy that which they cannot themselves make. As many as 200 groups have been organized on this basis.

The new movement is well grounded and likely to increase. It is stirring the whole nation which now numbers some 58,000,000 people. First and principally the fact to be recognized is that the battle in Poland, as in Russia, is to capture the youth, who are on trek and heading for a promised land of a progressive and free Poland. Almost as soon as a Bible teaching course by correspondence was launched, a thousand young men enrolled themselves and then proceeded to agitate for a Bible institute where they could be trained for Gospel work.

Recently there was held a Young People's National Convention in Poland to which Young People's and Christian Endeavour Societies sent five hundred delegates. Their bitter struggle and the direction from which it arises is rather pathetically indicated in an appeal then issued. 'Without additional leadership, (they said) an adequate supply of Scriptures and Christian literature and support of missionaries on the field, we are absolutely unable to face God's enemies who are breaking family ties, and striving to capture our youth to make of them a world menace.'

The young people of Poland, quick and receptive of new ideas in their search for national progress, are dangerously near the zone of anarchy and anti-God teaching, especially along the Polish-Russian frontier, and for these a Gospel campaign and evangelistic advance are being planned. This must be begun by meeting the flood of atheistic literature,

which is pouring into their hands from Russia, with an adequate provision of Bibles, Christian literature and religious magazines containing first class articles of a spiritual character, translated by our people. A religious library of sound evangelical books, a small printing press and a multigraph outfit would be a great help in assisting our youth at this time.

It is difficult to convey in words the hunger which pervades all classes for religious reading matter, after centuries of deprivation during which the Bible and kindred reading were considered to be the concern of the priest and the Church, but not the mass of the people. This hunger gives the Russian atheists an opportunity for subversive propaganda of which they take great advantage, for they have no lack of literature, and their workers are well paid and ably directed. They are flooding the country with anti-God literature, and as both the Russian and Polish languages are current over a large part of the country they have no difficulty in making their appeal. Consummately clever, too, is their use of the wireless; knowing the love of the Poles, as of the Russians, for fine music, they provide it, but arrange that the announcer at suitable intervals gives short lessons on anti-God teaching.

While, therefore, we repeat that the battle in Poland, as in Russia, is first and principally a battle for the allegiance of youth, yet we would hasten to add that it is also a battle for the supremacy of the Scriptures as the best friend of the people. Perhaps the greatest single help which could be rendered to the work and which would be most appreciated, would be an adequate supply of Bibles and New Testaments and a large number of Gospel portions for our Christian workers and people, and also for the masses who ask us for God's Word that they may know and follow Him. There have been occasions when I have divided my own New Testament to give a single Gospel from it to several people, and have even divided it into leaves for crowds who begged for some part of the Word of God which they had never touched or read in their lives. Moreover we can without much difficulty pass the Bible to hungry Russian

readers over the border, for at some points our activities extend beyond the Polish-Russian border into Russia as well.

At times, when nights are dark and stormy, Russians themselves reach us across the dividing frontier and beg for copies of the Scriptures. I shall never cease to regret that on several occasions I have been unable to meet their request, through lack of means to purchase for free distribution. The virile groups of young men and women, whom we have formed into Christian Churches all along the Polish-Russian border, constitute a barrier against a menace, not alone to Poland but to the neighbouring countries also. These young people must be steeped in the Word of God, and become the channels by which the printed page shall cross the forbidden frontier to our persecuted and terrorized Russian brethren. They are urgently calling our attention also to the need of the children, millions of whom are without religious instruction or Sunday Schools; they want to gather them for teaching, but we have no buildings to receive them. We are thinking of a bulwark of half-a-million Christian Polish youth to stem the 'Red' menace, but we feel equally responsible for the Christian nurture of the children, if the Christian future of the country is to be assured.

Il Popolo d'Italia states that the decline in the birth-rate since 1922, when the Fascist régime was set up, amounts in the aggregate to 2,370,000—a loss equal to four times that which Italy suffered during the War. This means the loss of 1,000,000 soldiers for the defence of the country, and the Fascist press regards the population problem with alarm.

The Egyptian paper, *Al Ahram*, has an article on Abyssinia, and voices the desire of the Young Men's Moslem Association that Egypt may stand in a position of close friendship with a country one half of whose inhabitants are said to be Moslems. The article condemns the use of Egyptian labourers by Italy in road making in Eritrea and Somaliland, as being virtually provoking war between Moslem peoples.

Youth and Religion in Italy

GUIDO R. MIEGGE

An introduction to the first edition of a new Italian translation of the Gospels, by the *Societa Pia di San Girolamo*, declared some twenty years ago that 'the Protestants tried to substitute the Gospels for the Church.' Without bothering to accept or to refute such an extreme statement, we can say that it expresses rather clearly the fact that, in Italy, the Catholic looks at his Church as an institution, while the Protestant regards his as a fellowship. The first notion conveys the idea of something unchangeable, while the second suggests the possibility of adaptation. Briefly though these notions are here expressed, they are always at the bottom of the differences which exist between Catholic and Protestant organizations for the young people in Italy to-day.

IN visiting Italy again after an absence of two years, I have been impressed by the increased attachment of Catholic youth to their Church organizations. Perhaps I should write the last word in the singular, because the 'Catholic Action' is at present the source wherefrom, and the sea whereto, every organized activity of Catholic youth comes and goes. It is officially said that there is no reason for any activity of Catholic youth but through the 'Catholic Action.' That organization is a faithful copy, from the top downwards, of the organization of the Church itself. From its Central Council, in Rome (with an Ecclesiastical Assistant chosen by the Pope), through the Councils in the different dioceses (where the Ecclesiastical Assistants are nominated by the bishops), it reaches the parishes, where the parochial councils are under the 'high direction' of the local parish priests.

The organizations for young people are but a part of this very efficient machinery, which is steered by the Holy See directly. Every member is supposed to accept the doctrines of the Church, and is urged to become 'an apostle,' and to forward the cause of the Church. A Protestant would call that attitude an endeavour toward 'life and work.'

Much as I have been impressed by the efficiency of this organization, I have no less been struck by its exclusivism.

Of course it is natural that it should be so, being a direct expression of a Church which regards itself as the only real Christian Church on earth. The history of the ' Catholic Action ' is a proof of its exclusivism. After its foundation, in 1875, with the motto : ' With the Church and with the Pope,' it became more and more an instrument to press the principles of the Church in every field, so much so that in 1898 the Italian Government suppressed it for politiçal reasons. After its rebirth at the dawn of the new century, it had its heretics, one of whom was Don Romolo Murri, subsequently excommunicated. It was reorganized on even stricter lines, survived the war, clashed with Facism, and was again suppressed. After the Concordat it came to new life, and now one of its branches, the F.U.C.I. (*Federazione Universitaria Cattolica Italiana*) is recognized as ' equivalent to ' similar Fascist organizations for students, the members of the one being exempt from belonging to the other.

Its exclusivism, however, makes it accept only such methods as can be wholly approved of by the Holy See. It perforce excludes the use of the Scriptures, or the presence of organizations which, though Catholic, are not recognized, because they use the Scriptures. People will doubtless readily charge the ' Catholic Action ' with being void of intellectual interest and religious originality. That is perhaps unfair. But it is safe to accept the statement that it is no field for religious experience, but rather for Church-training.

There exist other Associations, which, though drawn from the Roman Catholic constituency, are not given any official recognition by the Church. They have a membership of young people but, besides the fact that these Associations prefer to avoid all publicity, they have a rather vague position. If they registered at all it would have to be under the title of ' Religious Action,' which would be, like other forms of ' Action,' (social, economic or political) distinct from the ' Catholic Action.' However, they are not registered at all.

Amongst the Protestants we find a great variety of organizations, and a situation which, to an outsider, is

puzzling. To grasp the meaning of it one must go back to what we said at the beginning about the notion of the Church. Italian Protestants seem always to have been more concerned with exerting a spiritual influence, than with propagating a definite type of Church with definite rules, aiming at definite action. There is then no ' Protestant Action,' because these Churches do not claim (in Italy or elsewhere) to be, each or all, the only possible Church. On the other hand, the obvious necessity of some sort of visible organization calls for loyalty to one's own Church, as a natural thing. These youth associations are sometimes independent of the Churches, but movements and desires exist amongst the young people, some tending towards, and some away from, the Churches, seeking perhaps for that happy middle course which is extremely difficult to find. Thus the Italian organizations for the Protestant young people tend to become a field for ' religious experience,' and also, sometimes for ' religious experimenting.' This is just as natural to them as it is for the ' Catholic Action ' to be a field for ' Church-training.'

The earliest organization for Protestant youth in Italy came into being in 1887, under Waldensian leadership, although inter-denominational in purpose and in constituency. It was called, from the start, *Associazione Cristiana Dei Giovani* (A.C.D.G.). During nearly fifty years its efforts have been directed toward creating an atmosphere of fellowship between young people of the different Protestant denominations. At the same time it became a congenial centre of attraction for men who, while labelling themselves ' freethinkers ' (which in Italy often corresponded to ' atheists ') were interested in religious questions, but too suspicious of the Churches to seek in any of them the answers to their questions.

The A.C.D.G. gathers to-day both individuals belonging to different Protestant Churches, and entire groups of young people already organized as Church Clubs. They all promote a great variety of spiritual and cultural activity, in which not only are they themselves interested, but which often attract intelligent ' freethinkers ' of the type already

mentioned, eager for ' religious experience ' yet distrustful of ' organized religion.' Much co-operation has existed in past years between the A.C.D.G. and the two Y.M.C.A.s of Rome and Turin, which were established there during the World War.

But the same movement, owing to its connexion with the Churches, inevitably created in many young people a desire to partake more directly in Church activities ; also many a Waldensian minister was eager that his Church should benefit by the desire on the part of youth to co-operate. Thus, in recent years, was organized the *Federazione Giovanile Valdese* (F.G.V.) on a plan and with a programme of Christian endeavour. In order to keep to a more definite Church programme, unlike other Church clubs who had joined in the A.C.D.G., the F.G.V. did not join the older association. Indeed, the relations between the two are a subject for discussion. Efforts are being made by many Waldensian leaders to find a way of union between the F.G.V. and those associations of Waldensian young people which belong to the A.C.D.G. Differences in the programme of work make it rather difficult to reach an understanding. Moreover, while Protestantism keeps an open field, not only for religious experience, but for religious experimenting as well, it is hard to say whether such an understanding might not sacrifice some interesting and prominent features of both programmes, and consequently might not be desirable.

At any rate it is extremely valuable that so many different efforts are being made, both by the young people and for the young people, to keep ' the religious question ' alive and active. The inevitable conflicts that arise in doing so, are a consequence of the great freedom of thought which those young people enjoy in the Protestant field. Rather than anticipating gloomy developments, only the brightest forecast can be entertained as to the good results of such honest and earnest strivings.

' Take away hope from a sick man and you do worse than kill him. This is what materialism does to humanity.' *La Prensa.*

Tragedy Stalks Through Mid-Europe

'NAZARA'

A TRAGEDY of ever-growing dimensions is being enacted to-day in mid-Europe. Only by making contact with actual cases of suffering does one realize something of the appalling nature of the catastrophe which has overtaken the Jews and their kinsfolk in Germany.

The massacre of St. Bartholomew was a sudden passionate act, the Jews expelled from Spain long ago were at least offered an asylum in Africa, but the Jews of Germany, deprived of their means of sustenance, treated as the off-scourings of the earth, stripped of every privilege due to civilized beings in a country they had come to love, represent a mass of unmitigated suffering on a scale difficult to parallel in any period of 'Christian' civilization.

What is the number of people affected? The lowest estimate shows that there are about 500,000 out-and-out Jews, and over 2,000,000 'non-Aryans,' namely those with Jewish blood back to the third generation. Of the latter probably 400,000 are Christians, perhaps even more. This enormous number includes Christians married to Jews, who are also classed as 'non-Aryans.' All these can no longer claim citizenship rights. They have little, if any, protection or redress in the courts. They are deprived of all means of earning a livelihood and are being gradually starved out.

Only about 80,000 have managed to get out of Germany; 20,000 have gone to Palestine, 20,000 to France, about 3,000 and 4,000 respectively to America and England, and considerable numbers to four of the contiguous countries. These are all who have so far escaped. Half of the total number have as yet secured no permanent domicile. The special Commission appointed by the League of Nations and the committees of Jews in other countries have worked hard, but practically nothing has been done by the Christian Churches to meet the clamant need of the 2,000,000 'non-Aryans' who are gradually being driven to desperation.

The writer listened with growing horror to the tales of family suffering. When a young educated man, representative of at least 10,000 other families, tells you that he and his family and practically all his relatives who so far have been helping each other, will be completely at the end of their resources in a month, what can you answer? No work for a year, no further prospect of paying rent or buying food, no money with which to leave the country, and subject all the time to every conceivable kind of gross insult, indignity, mendacious scandal and lying accusation, treated by many more brutally and cruelly than animals.

It is true that a certain number have retained posts where, so far, substitutes have not been found, that many without work are on the dole so long as they are prepared to enter the *Arbeitdienst* and do the heaviest physical work, that doctors and dentists may carry on their practice among their Jewish compatriots and that many Jewish shops are not actually closed, but allowed to struggle along with mainly Jewish customers—but all this scarcely affects the general situation which is daily becoming worse.

The diabolical cruelty of the persecution is seen most in the deliberate cold-blooded, sustained exclusion of the Jews from all that makes life worth living. The perpetual contempt in which they are held, treated as the scum of the earth, eats like poison into their soul and makes life for many almost unendurable. The number of suicides is reported to be very great, but exact figures are not available. At every corner in some districts of Berlin one sees boards displaying the pages of Herr Julius Streicher's paper, *Der Stürmer*, and at special depots the most lurid pictures of recent numbers are pasted up. The paper has nothing in it save the vilest mendacious tirades against the Jews with pictures such as no decent Government should allow to be displayed publically. This type of literature almost does more harm to Germans themselves than it can do even to the Jews. In the end one feels that the oppressor will suffer more in his soul than ever the victims will.

Many other papers are now taking up the same cry. Two papers bought at random in Frankfurt had leading

articles on the theme, ' The Jew is our one deadly enemy, his extermination our only hope.' One reads of the exclusion of Jews from town and holiday resorts, from secondary schools and universities, from places of amusement, and all general cultural activities. The marvel is that they suffer all this so heroically, that the family bond is so enduring and the community spirit so self-sacrificing.

Examples of persecution might be multiplied from contacts with Jews and non-Aryans extending over the last eighteen months, but enough has been said to show the exceedingly grave situation that has arisen. So great is it indeed that much of the present anti-Jewish propaganda is due to sheer exasperation of the party leaders, who are confronted with a situation with which they are incapable of dealing. One feels that they are just as puzzled as to what to do about it—so gigantic and menacing is it—as are the friends of the Jews who wish to help them.

The vacillation of the chief authorities is also most marked. One evening, a week or two ago, it was announced on the wireless that the paper *Der Stürmer* was to be suppressed for three months ; half an hour later the announcement was cancelled. Instead, two of the leading Jewish papers have been suspended so that the Jews are now largely cut off from knowing what their own community is thinking and doing.

At a recent meeting of all those interested in this whole matter the question was asked, ' What is to be done ? ' So far there have only been scattered efforts, dealing with individual cases on the part of the Friends, the Jewish Missionary Societies, the Young Women's Christian Association, the Hebrew Christian Alliance, and various individuals in touch with the situation.

Something on a much larger scale needs to be done at once to co-ordinate the Christian Church and all organizations interested in the relief of those imminently requiring succour. It is computed that, at the present moment, 100,000 individuals, mostly young people and children, are in desperate need of help. This is the immediate situation, but it will steadily become worse. A certain number

could at present meet the cost of travelling if places of refuge could be secured, but if this is delayed all their resources will be exhausted and the question will assume proportions which will constitute one of the most serious problems facing humanity at the present day.

The Christian Church cannot stand by and let these people slowly but surely perish before its eyes, and that will undoubtedly happen if no action is taken.

Dr. Hoffmann, the Secretary of the Special Committee of the International Missionary Council, is working to secure committees in Berlin, London, and New York, to take up the whole matter. Groups in Germany have made provisional arrangements for co-operating with outside committees. These committees will deal with all questions of 'non-Aryan' relief. The German Government would probably welcome any concrete suggestions, especially if they aim at removing the Jews from Germany and of transferring Jewish institutions of all kinds. Personal help is needed for many of the more desperate cases in Germany, but the main problem will be the settling of as many as possible of the young people and families in other lands. Invitations from schools for one or two free scholars and hospitality for vacations have been proposed. The problem, however, of where the greater number can go is extremely difficult, and to solve it on a large scale will require the action of the Government.

Meanwhile, Christian public opinion needs to be aroused. The High Commissioner for German refugees will need to redouble his efforts, and strong committees representing all interests will have to be formed in London and New York and elsewhere.

We believe that the readers of WORLD DOMINION will be the first to realize the need of doing something co-operatively to alleviate the situation. Personal offers of help will be forwarded to the proper quarter and any who express the desire will be kept in touch with the situation as it develops.

'God is dead—the Superman lives.' (*Neitzsche.*)
'He that sitteth in the heavens shall laugh. . . .' (*The Psalmist.*)

Across Moslem and Pagan Africa

From Port Said to the Bight of Benin

GILBERT DAWSON

TO those whose memories can go back thirty to forty years, the contrast between Africa at the present day and Africa of a generation ago, is perhaps one of the most remarkable illustrations of the many great changes that have taken place in that time. These changes are probably more marked in the Sudan than in any other part of the Continent.

Taking even a shorter period, when the writer first went to Northern Nigeria twenty-six years ago there were practically no roads, transport being almost altogether on bush paths, the European travelling on horseback, on foot or in a hammock, his loads being carried on the heads of his porters. There were many parts of the Sudan even at that time in which white men had seldom or never been seen. Now, there are not merely hundreds of miles of railways, but the ubiquitous automobile has found its way in all directions and it is possible without great difficulty to travel during the dry season by motor car from Khartoum, in the Anglo-Egyptian Sudan, to Dakar, on the coast of Senegal. Indeed, it was the intention of the writer and the friend who accompanied him to make that journey, although not by a direct route. By the time Nigeria was reached, however, the rainy season had set in, with its detrimental effect on the roads, and for this and other reasons the travellers decided to return home by sea from Nigeria, their journey having taken them across Africa, from Port Said to Khartoum and from Khartoum to Lagos.

The purpose of this journey was, in the first place, to meet and confer with the missionaries of the Sudan United Mission in the Anglo-Egyptian Sudan, and to join them in conference with the Government regarding the future of the work and its extension ; then, to journey through French Equatorial Africa and Cameroun to Nigeria, visiting the stations of the mission in French territory on the way ;

and finally, to attend a Conference of Missionary Societies in Northern Nigeria, at Miango, and a conference of Sudan United Mission missionaries at Gindiri, calling at as many as possible of our mission stations in the Northern Provinces. We desired also to secure information regarding the territory still unoccupied by missionary effort and the additional staff required for a forward movement to meet at least the more urgent needs.

It was a dry season journey—very dry. From the time we left the Nile we did not see any running water until we reached the Eastern Logone river in French Equatorial Africa, a distance of about 1,500 miles. The dryness of the atmosphere, with the hot, burning wind, had the same

effect on one's finger tips as a hard frost. This was varied later when we reached Nigeria by the approach of the wet season, bringing with it a damp heat in which we perspired freely and continuously day and night.

To compensate for the previous lack of rivers we eventually crossed the River Benue six times within ten days. The journey could hardly be described as a joy ride ; the roads were often rough and broken, one item of difficulty being holes made by ant-eaters in digging out ant-hills. The man at the wheel had to be constantly on the alert. It was very dusty and water was sometimes scarce. As a rule we travelled from early morning until sunset or later, taking our meals by the roadside as circumstances permitted, and stopping for the night at Rest Houses, which, in French Equatorial Africa and Cameroun were, as a rule,

rather tumbledown and usually dirty, but as no charge was made for their use we could hardly complain about our accommodation. The scenery varied to some extent, yet was monotonous on the whole ; open, thorny scrub in the north, thicker bush as we travelled southwards, mostly brown and dry and dead-looking, but with an increasing proportion of fresh green as we left the drier and sandier regions behind. We saw a fair amount of game during the day, and at night it was interesting to see hyaenas, jackals, and other smaller animals on the road, their eyes brightly reflecting the light of our lamps.

For the first part of our journey, from Khartoum to El Obeid, the capital of Kordofan, we travelled by rail. After that, until the last stage of the journey in Nigeria, we covered the ground in motor lorries. A month was spent in the Anglo-Egyptian Sudan, visiting mission stations and in conference, then we set our faces westwards. The 400 miles from El Obeid to El Fasher consisted of very sandy country, and this was covered, by the courtesy of the Governor, in one of the heavy motor lorries of a Government convoy, fitted with tyres specially made for the sandy track. From El Fasher we travelled in one of our own mission lorries which had come across from Nigeria to pick us up. Our route lay through Abeshe, a large Moslem centre in Wadai, French Equatorial Africa, and then southwards on a zig-zag route to Fort Archambault, from there westwards to Beladja and northwards to Maiduguri in Nigeria, from which point we turned south to visit our mission stations along the Benue valley, and then north to Jos for the conferences and further visits, and, finally, to Kano, from which point we turned and travelled by rail to Lagos. A breakdown while going through French Equatorial Africa involved us in a deviation from our intended route and in our being towed by another car for 550 miles.

We found much to encourage us in the missionary work visited on our long journey, and much also to give us a clearer vision of the needs of the still unreached territories and to challenge us by God's grace and the power of the

Holy Spirit to do all that is possible to meet those needs. One cannot speak too highly of the courtesy and kindliness of the Government officials in the Anglo-Egyptian Sudan towards the missionaries, and their evident desire to see the work go forward, more especially perhaps in the pagan districts. There still remains much to be accomplished even in the areas now under missionary occupation, while outside of these there are some millions of Moslems, with probably a certain proportion of pagans amongst them, still without the Gospel. We passed through the north of Darfur province, with its population nominally estimated at 600,000, said to be Moslem, but with probably a much larger population, including many whose Mohammedanism is only a veneer. There is no missionary work in progress in the Darfur Province. The more northerly section of French Equatorial Africa, which we traversed, was also said to be Moslem, but we found quite a large pagan population in several districts. At one of our resting places in this mixed region we were wakened in the early hours of the morning by a continous and somewhat mournful murmuring sound; this was the voices of men, women and children all going through the Moslem prayers. And yet quite near this place we found pagan villages. All, whether Moslem or pagan, are still without any witness for Christ.

After leaving the work of the Sudan United Mission in Kordofan, we travelled 1,500 miles before we came to the next mission station. This was a post of the Mid Africa Mission, at Balimba, Fort Archambault. We found the missionaries here rejoicing in recent blessing on their work. They had been hampered for a long time by the opposition of a powerful chief in the neighbourhood, but, a few months previous to our visit, this chief had, on his death bed, given permission to the people to attend the mission if they wished, and from that time the church building on the mission station, holding 500 people, had been crowded out, and many had come forward with a desire to know more about the Gospel.

We found even greater cause for rejoicing at Beladja, one of the Sudan United Mission stations in French Equa-

torial Africa, where the work has developed greatly during the past few years, the Christians going out as voluntary evangelists and opening out-stations in a wide area around. An impressive Communion Service was held on the Sunday evening of our visit, attended by 94 out of 101 baptized communicants, the absentees being hindered by illness or distance. Here and elsewhere we heard of the increasing difficulty caused by Roman Catholic propaganda. The danger to the pagans does not now arise so much from the onrush of Islam as from the spread of a very nominal form of Roman Catholicism, not easily distinguishable in its worship from that of the fetishism which it is supposed to replace. On our way north-east from Beladja to Maiduguri in Nigeria we passed through a large area of the Northern Cameroun, mainly Moslem, still untouched by missionary effort, but which it is hoped the Sudan United Mission may be able to occupy. Farther north, the Norwegian Lutheran Brethren, from the United States of America, are seeking to evangelize the pagan tribes in that part of the Cameroun amidst difficulties arising from lack of workers and the encroachment of the Roman Catholic priests. We had not time to visit the work of the Sudan United Mission in the Central Cameroun.

The present position of missionary work in Nigeria is that most of the pagan tribes are being reached by the ten societies now at work, these societies being in touch with about 160 different tribes. The great, largely untouched field of the Northern Provinces is the Moslem territory, in which missionary work, until recent years, was forbidden by the Government. There are now open doors in that territory and advance is being made. When the writer visited Kano five years ago no missionary work was in progress save amongst the non-Nigerian natives gathered around the European settlement Now it is possible to visit Moslem villages around the great city, although missionaries have not as yet been allowed to work in the city itself. Other centres in the Moslem territory have also been opened and, while progress is naturally slow, it may be hoped that the next few years may see great

advances and an earnest attempt to take the Gospel to the five millions of Moslems in the north.

Scripture translation is making steady progress in this field, portions of Scripture having already been translated into thirty-six different languages, while the whole Bible has been published in three of these. One of these translations, the Bible in Hausa, should have a far-reaching effect, not only in Northern Nigeria, but in other parts of the Sudan, as the Hausas are a nation of traders and travellers and their language is spoken over a very wide area. If the Hausa Bible can eventually reach the hands of the many hundreds of students who are passing through the Government Moslem schools in the north, it should prepare the way for the reception of the Gospel as missionary work develops.

It was a privilege to be present at the triennial Conference of Missionary Societies of Northern Nigeria, held at Miango. There was a spirit of happy fellowship throughout the gathering that promised well for the future development of united work in Nigeria, and measures were taken to bring about a deeper recognition on the part of the African Christians of their oneness in the Lord Jesus Christ. Perhaps the most encouraging feature of the conference was a recommendation to the various societies that they should endeavour, before the next conference meets three years hence, to evangelize effectively all the great districts under their care. By ' effective evangelization ' is meant a presentation of the Gospel sufficient to enable the hearers to understand the message and to prepare the ground for the work of the Holy Spirit. It is hoped that every town and village, even every isolated farm or compound in the bush, may be thus reached with the Gospel. It is fully realized that this cannot be done by the missionaries alone, that the burden of the work must fall on the African Christians. These Christians are responding to the challenge and, if there is perseverance and faithful waiting on God, great things may be hoped for in Northern Nigeria during the next few years.

There appeared to be a fairly general expectation of

coming blessing on the work, a feeling that God was preparing the field for a mighty outpouring of the Holy Spirit. The proposed evangelistic campaign, coupled with the training which is being given in various centres to voluntary evangelists and the increasing circulation of the Hausa Bible, all point to this expectation of blessing being fulfilled, let us hope in a measure even beyond our asking or thinking. In Nigeria, as elsewhere, the Roman Catholic priests are pressing forward, observing no comity of missions, but seeking to enter the districts occupied by Protestant societies and apparently aiming rather at seducing the Christians from their faith than at the winning of the pagans for the papacy.

It was a disappointment not to be able to visit the missionary work carried on in French West Africa by the several societies. We had received kind invitations to pay this visit and had been looking forward to seeing something of the blessing that has recently been apparent at several centres of the Christian and Missionary Alliance.

One cannot but be cheered and encouraged at the steady growth of missionary activity since the Sudan was first opened to the Gospel about thirty-five years ago, and more especially since the war. In 1901 there was only one mission station in the Sudan, and even at the end of the war the greater part of the field was still untouched, while now there are twenty-three societies at work, with a staff of 705 missionaries, occupying 188 stations, and reaching over 230 different tribes. On the whole, there is an endeavour to work along Indigenous Church methods, and there is an ever increasing army of African Christians who are grasping the truth of their responsibility for the spread of the Gospel amongst their people and in neighbouring tribes. Yet there remaineth much land to be possessed ; to the challenge of the incursion of Islam there has been added that of the invasion of Roman Catholicism. May God grant in His mercy that His people may be aroused to meet these needs, that soon the Gospel may be preached to every one of the 600 tribes, and the power of the Holy Spirit be manifested in sending that Gospel home to the hearts of the hearers.

Church Planting in Madagascar

W. Kendall Gale

Since sending these articles to World Dominion, our friend, the Rev. W. Kendall Gale, has passed to his rest. During his long service he had never been ill, and was keenly aware of the goodness of God in so surprising an experience amid more than the usual dangers and risks.

His was truly an apostolic ministry, and he has often told in our pages of his experiences as a pioneer. His life and example are a challenge to younger men to take up the task he has laid down, and his dearly-bought experience will enable such to begin where he left off, and carry out to the end the task of the evangelism of the interior tribes of Madagascar.

CHAPTER II

TACKLING THE PROBLEM.

IN my last article I described the mental, moral, and physical condition of the peoples I discovered. Even a man with one eye and that one dim, could not fail to see that the conditions which prevailed were appalling. When a problem exists, the immensity of which is fully realized, there are three possible attitudes towards it : To run right away from it ; to sit tight and ignore it ; to tackle it. To run away from or ignore the people I had discovered, and to whom God had told me to minister, was unthinkable, and as reprehensible as the act of a motorist who has run down and murdered someone with his car, but who dashes away from the scene of the tragedy.

I set out, therefore, but had to acknowledge defeat. During my first five years in Madagascar the only thing I accomplished was the founding of one tiny day school ; in numbers my Churches had decreased by four ; I had not even marked time, much less had I been able to establish one new cause, and the need so lamentable ! I had not been inactive ; I had been thousands of miles in the chair, on foot, on the push-bike ; I had visited hundreds of villages where such conditions prevailed as I have recounted, and yet I had nothing to show for my labours. I was greatly disturbed ; had the Spirit departed from me ? I was earnest enough, serious, but apparently I was accomplish-

ing nothing. I sat down to review the situation from all sides, determined that, if I could not ' get a move on ' there was nothing for it but to move out—and home. Something was wrong ; was it in myself or my methods ? I was preaching earnest little homilies which were calculated to do no harm, but were certainly doing no good, at least they were bringing no one to Christ ; there was no movement in the valley of dry bones. I had not, in spite of prayer and untiring energy, found my point of contact. The people where I pioneered had no use for me ; they fled at my approach, especially when they had once heard one of my homilies, scarcely a word of which they understood, though the address was in intelligible and idiomatic Malagasy. To them I was only uttering words, but not getting thoughts and teaching home, because I was discoursing of things unintelligible as far as they were concerned. Geographically I had discovered the approach to remote and hidden villages; mentally and spiritually I had not yet discovered the approach to the native mind and soul.

The first thing was to get the people round me by hook or by crook, for you can do nothing with an empty village, any more than the home minister with empty pews. So I sent to England for a gramophone and records, stipulating the kind of records I wanted. I also wrote to Sunday School superintendents begging them to send me their rolls of Scripture pictures when used. I studied medicine (very superficially) and bought a stock of medicines sufficient to fill a large tin box. I had changed my tactics. I discarded my homily altogether, except that I occasionally preached to people who had some knowledge of the rudiments of the Gospel, though even then I employed the gramophone and pictures.

I likewise gave myself anew to the native language, for, though I had passed my language examinations, I had become satisfied with a ready and certain facility in speaking Malagasy. Now I had noticed one thing : when I employed a Malagasy proverb the people pricked up their ears, were all attention, and smiled. Moreover that proverb had more power with them than the use of Scripture ; the proverb

they knew while the text probably conveyed little to them. It was up to me, however, to give the proverb I quoted a moral and spiritual application. Madagascar is probably the richest in proverbs of any country in the world; missionaries have collected 4,000 and have had them printed in book-form to preserve them. Realizing how pregnant in possibilities the free use of native proverbs may be (and was) I familiarized myself with hundreds. I was not sure that I should succeed where previously I had failed; at any rate I had scrapped whatever other methods I had employed, and with fresh hopefulness sallied forth. As before, many who saw me for the first time fled, scared at the sight of a white face, while those I had visited previously left me with nothing but a view of bare backs as they suddenly bethought themselves of something needing to be done, I and my bearers being thus left in possession of an empty village. Some, again, unable to escape, shut themselves within their huts.

I was familiar with this experience, so out came the gramophone (one with a trumpet of unusual size). This was placed on a couple of my tin boxes, wound up and set going, the first record always being a rousing band-piece, as noisy and jazzy as I possessed. The sound carried far, evidently, for presently I saw windows opened half an inch or so, and startled eyes peeping awestruck, also people walking hastily from the valleys, to flop on all fours and hide behind bushes and trees as they came into fuller view. Without making a sign of any kind I put on record after record. At length I would give them a laughing record, preferably one of Harry Lauder's. That they could not resist; fearfully they crept gradually nearer. Discourteous people who had banged doors in my face opened them and stepped out gingerly, and, seeing others moving towards the gramophone, they proceeded also. At first they kept their distance, scared lest the thing might explode. Then I would give them Harry Lauder's 'Tickle Geordie' or 'Stop your tickling Jock!' Presently there would be a guffaw and an explosion, when everyone would give vent to suppressed laughter, letting themselves go without restraint.

Then I would give them a record of birds and animals such as 'Sunrise on a Surrey Farm', or an unaccompanied quartette. By that time I had got them in the hollow of my hand; they were assembled before me and in a happy mood, also assured that the thing would not burst and blow them sky-high. Then I set to work.

I first of all held a record in my hand and explained that the voice was in the disc and not in the 'box'. My first clumsy old gramophone was one in which you could lift the lid and the 'works' stood revealed. This I raised and pointed out the motor. 'You see this plate; the record is placed on that; the motor only makes it revolve, but there is no voice or music. Come round and look; I will wind the thing up and set it going.' They crane their necks to see the inside of the 'box' and crush each other until I am afraid for my gramophone. They are still a bit scared lest the thing should burst. They have got hold of the idea that the 'box' is only case and machine, and voiceless of itself, therefore the voice must be in the record. While the thing is working their eyes wander from the record to my mouth, thinking, perhaps, that I am 'having' them, and that it is only ventriloquism after all. I detect their thought and so chat away to them while the record is being played; finally they are convinced.

They are beholding something absolutely new and are both fascinated and bewildered. Still holding the record, I assure them again that the voice is within the disc. 'You hear my voice speaking, don't you?' 'Yes', they reply. 'Do you see it?' 'No.' 'Sound,' I say, 'is one of those things you are convinced exists because you hear it, but never see.' 'Yes, we understand that,' they reply. I am enjoying myself and so are they. 'Now, though invisible, sound writes itself upon the air, and there is a way of seizing that sound and imprisoning it in this record; here is the writing,' whereupon I scrape the record with my finger nail, passing it across the grooves. They grasp that also. They no longer think I am an ogre. 'The voice, then, is in the record; I will prove it. I will put the record on the plate, fix a needle into the arm, and, the moment the needle

touches the record you will hear music and singing and speaking.' They do not understand a word, the language of the record being either English or French ; now-a-days one can buy Malagasy records, every word of which is intelligible to them, and thus far more convincing.

I continue : ' The person who is now singing to you lives seven or eight thousand miles away, and yet you have heard his voice here in Bevoay ; you have never seen him and never will see him. Some of the people who have sung and spoken to you are dead, and yet their voices are still heard.' That awes them, frightens them, as their minds immediately travel to the spirits of their ancestors and other spirits terrifyingly malignant, which they believe surround them to injure or destroy. I do not buy up the opportunity in an endeavour to explode such beliefs, but turn it saying : ' This dead person sings beautifully to you, amuses you, charms you ; nothing is farther from his thought than to injure you,' thereby getting home an idea that there are good spirits, which again is new to them.

This bit of teaching has slipped in and taken root and is good. ' Someone far away and invisible has sung to you, spoken to you,' I continue, ' you have been astonished ; isn't it wonderful ? ' ' Yes ', they reply, ' the foreigner must be God ! ' I have been waiting for that word God '. They always say the same : ' The foreigner must be God.' ' Would you be surprised,' I ask, ' if I were to tell you that God has written a book ! You know about God don't you ? ' ' What, God, the Creator of our hands and feet written a book ? ' ' Yes ! ' I then hold up my Bible. ' This is God's Book ; it is called *Ny Tenin Andriamanitra* (The Word of God).' At this they are not only astounded, but they gape to demonstrate it. ' The words of God are in this book ; His voice is also here, and if you will only listen to it you will hear it, not with the ear, however, but with the heart. The voice in this record only pleases the ear, but the voice in this Book changes and purifies the heart. You know what one of your proverbs says : " The ugly face cannot be changed, but the spirit

which is evil can." Listen and I will read to you from God's book,' whereupon I read them a Psalm or the story of the Prodigal Son or the chapter on Love.

The missionary has not to convince the Malagasy of the existence of God; they believe that as firmly as the missionary himself. It was long ere I in my blindness seized upon that conviction as a point of contact, or made it a starting point. Through the gramophone I had drawn a frightened, reluctant people around me. Through the record I had got the acknowledgement that the voice of an invisible being far away could be and had been heard by them. Their thought of God in their primitive state is of a Being infinitely powerful, but infinitely remote. I had convinced them that God had written a book, for had I not read to them from that book? They had heard the voice of someone in the far west; they had also heard the voice of God from the far heavens. I have carried them along with me though they are bewildered.

I continue the conversation about God, not yet introducing the name of Christ. 'You know that there is a God, don't you?' I ask. 'Now let me tell you what you know about Him from your own proverbs.' As an evidence that God has not left Himself without a witness in any country, there are dozens of Malagasy proverbs about the Divine Being. I continue thus: 'One of your proverbs says: "God does not love that which is evil". Another says: "God does not belong to me alone. He is the God of everybody." Another says: "God judges between me and my enemies." Another says: "God cannot be given blame, the Supreme Being cannot be reproached, it is we human beings who are always changing." Another says: "The simple are not cheated because God is feared." Another says: "God lives on high and so can look down and see what is hidden." Another says: "Do not think you can go into a deep dark valley and do evil, for God can see right over the hill and discern what you are doing in secret."'

My study of their proverbs is now coming in useful. I then analyze these proverbs and drive home what they

teach about God one by one. I am on familiar ground to them, which I should not be were I flinging texts of Scripture at them. And yet, through them I am teaching what the Scriptures teach. By this time I have reached a most important point. It were the simple truth to assert that the heathen Malagasy has little or no conception of sin as we understand it. Now there can be no need for a Saviour where there is no sense of sin, and that I must create somehow. Sin with the heathen Malagasy is not breaking the moral law, but breaking the *taboo*, such as eating pork or onions or certain vegetables, or working on a forbidden day, all of which have been declared by their ancestors, through the witch-doctor, to be *fady* or forbidden. If they are disobeyed the spirits will be incensed and repay a thousand-fold in crop failures, anthrax among the cattle, barrenness in the wife, the death of children, epidemics, disease and death. Sin is thus breaking the law of the tribe which may not touch the moral law at any point. The heathen Malagasy may lie, steal, commit adultery, hate, even murder, and no reproach attaches to him, but let him eat goat's flesh, or certain wholesome greens, or work on a *taboo* day and he has imperilled the whole village or tribe by having infuriated the spirits. In 1919, during the influenza epidemic, even children were offered as sacrifices to stay the plague, so inexorable were the spirits (so it was thought) that the usual offerings, a cockerel, an ox, or even a cow with a calf, were insufficient to appease their wrath.

It will be seen from the proverbs quoted that there is a fundamental belief among the Malagasy in the existence of God, a valuable starting point for the pioneering missionary, for he can take that for granted without reservation. There are also certain attributes of the Almighty known to them, every one of which can be seized to hammer home some pertinent truth. But even then you may leave them almost totally ignorant as to what constitutes evil; however, you have brought them to a point from which to launch vital instruction as to its real nature, and so create the necessary sense of sin.

'Here is God's book,' I say; 'you are all wrong as to what makes sin, sin. According to the Word of God there is no sin in eating pork or onions or working on a *taboo* day—listen!' Then I read them the Ten Commandments and other passages. 'The thing you do in that deep dark valley is sin: adultery, cattle stealing, murder, or lying, harbouring hatred in your hearts. "He that hateth his brother is a murderer."' I have told them things to stagger them, and in fear they exclaim: 'Then we are wrong before the Great Spirit, the lesser spirits can be vindictive, but if we have *Andriamanitra* (God) for an enemy, how much greater is our peril and woe?' They are now alarmed, not through any love of God but through fear. Out comes the roll of Scripture pictures, for now I must tell them about Jesus the Saviour, Jesus the Forgiver, the Redeemer from sin, Jesus the One Who empowers to conquer, Jesus the One Who not only forgives and cleanses, but also addeth grace to grace in character and spirit.

I never take a roll of Old Testament pictures with me, but always of the four Gospels. They are brightly coloured and so attractive to the heathen Malagasy, most of whom have never in their lives seen a picture of any kind. I relate the stories of these pictures, every one so strangely new to them. They stand there as though glued to the spot. No need to say, 'Friends, countrymen, lend me your ears' or eyes. I can twist them round my little finger by this. 'Here is the Saviour from the sins of which you have been unconsciously guilty,' I say. I tell them of the Incarnation right on to His death and Resurrection. It defeated me for a long time how to get the idea of the Atonement into their heads until one day a native, seeing my embarrassment, shouted and gave me the clue and the right idiom. I then discovered that the Malagasy were familiar with the idea of one person taking upon himself the guilt of another and suffering for it. I wish some artist would paint a set of pictures of the Christ and His story, not as a white man. From such pictures as I possess, all the Malagasy of the interior tribes think that He is a European, and that I am teaching them to pray to one of my ancestors. On my last

journey I was asked if the Virgin Mary was an Englishwoman.

I have been able to lead them step by step to the realization of a sense of sin, and on to a Saviour from sin, or at least to a recognition that what they have accounted evil is not evil at all. I have tried to show them that God is not a spy, though He sees the hidden and knows, but that He is a Father, and Love, something in the character of God they have never conceived, and of which there is no trace in any of the native proverbs about Him. Now comes the critical moment : ' Would you like to have a church and learn more about God and this Jesus ; to know what is really sin that you may not be wrong before Him, and about the way of salvation and eternal life ? ' ' Yes,' an eager ' Yes ! ' is generally the response, for they have heard strange things and wish to hear more. Then, out comes the sheet of paper ; every name is taken, together with their ages and the name of their village. With ten adult signatures (or crosses in lieu of them) French law permits worship in a hut ; with eighty the erection of a church, so that the tiniest village may have its cottage meeting, even though the inhabitants are too few for the building of a church to be sanctioned. It is I who deal with the French Government, though the people themselves must submit to an official *enquête*.

This proceeding is a long strenuous task, but a joyous one. I am generally limp before the last signature is taken. And then every house must be visited and the sick ministered to from the medicine box. They realize at length that the missionary is not so terrible as his face may have led them to suppose. Bonds of attachment have been made, and they ask when he will be round again. Generally the ' singing-box ' has to be given once more. We have got our foot in ; a start has been made ; we have family prayers (strange that a man should talk so familiarly with the Great Spirit !) ; the people from that hour have begun the march to Immanuel's Land.

(*To be continued*).

An Appreciation

DR. ROBERT G. COCHRANE, son of the Editor, and a trustee of the World Dominion Movement expects to leave in the autumn for India in the interests of leprosy work. Although only thirty-six years of age he has come to be recognized as one of the world's experts on leprosy. In order to serve the Church of Scotland Mission by taking charge of the large Leprosarium at Chingleput, in the Madras Presidency, founded by Lady Willingdon, he is now resigning his Secretaryship of the British Empire Leprosy Relief Association. In addition to this work he has been Editor of the *Leprosy Review*, Secretary of the International Leprosy Association, and Honorary Medical Adviser to the Mission to Lepers.

Dr. Cochrane has travelled in most of the leprosy-infected countries of the world. He has visited nearly all the leprosy centres in India and Burma, and for a time he took charge of the large Leper Mission settlement at Purulia in India. He was invited to lecture before the princes and nobles of Siam, to advise the Government in Borneo and to do special work for the Health Department of Ceylon. He has also lately visited the West Indies as adviser to institutions there. He has studied the work being carried on at the Culion in the Philippines, the largest settlement in the world, and has visited and lectured in Japan, Korea, China and the Straits Settlements.

One of his most interesting pieces of work was his tour of Africa, from Cairo to the Cape. Before undertaking this tour he was received by the Prince of Wales who wished him every success.

Many of those who have been associated with him at Mildmay have felt that his cheery presence was a real tonic, and his love for the souls of men and his zeal for winning them for his Lord has been an inspiration and a challenge. His keenness for evangelization has been very evident in his position as Honorary Secretary for the Movement for World Evangelization, and in all his Government service he has been a wise and keen non-professional missionary.

Mildmay has much to thank him for, and he may be assured of the warm regard, and the prayers, of his friends here as he takes up his new sphere of work.

Missions and Governments

MAURICE LEENHARDT

British and other foreign missionaries in French colonies have for a number of years been greatly hindered and sometimes puzzled by the difficulties they have encountered from officials. This study of French mentality by Pasteur Maurice Leenhardt of Paris, who is an acknowledged authority, will, it is hoped, greatly assist missionaries in French colonies to avoid those difficulties which create misunderstandings with the Authorities.

Introduction.

When a missionary is sent to a people, it is to their souls that he takes his message. Whether he be English, American, Scandinavian, French or of other nationality, he does not think of the State to which he belongs, he wants to be a Jew to the Jews, a black to the blacks, yellow to those who are yellow. But when the missionary has acquired the faculty of thinking as natives think, his efforts at adaptation are still incomplete. African peoples for example, are not merely Africans, they are also *subjects*—British, French, Portuguese, Belgian, Italian, Abyssinian and so forth, and a missionary may adapt himself to a native as such, and yet fail to adapt himself to a Portuguese or French *subject.*

There exist essential cultural differences between the national groups in Africa, and it is the business of the missionary to discover them. The missionary needs to be initiated into the mentality of the European colonizers who are his neighbours, and the modern rulers of the pagan people among whom he works. This is, perhaps, peculiarly true of French mentality, and after much painful experience, twenty-eight missionary societies, at work in the Congo basin, decided that it must be studied and understood if their work was to continue. But it is not in the centre of Africa that they can ever arrive at such an understanding. The study of the problem there is likely to discourage, for they will be tempted to believe that the Frenchman is irremediably either clerical or pagan, hermetically sealed

to evangelical realities. He can only discover the formative elements of French mentality by a study undertaken in Europe, and failing this he will find it difficult to adapt himself to the mentality of the governing race in whose colony he is a foreigner.

Our present purpose, then, is to help foreign missionaries to acquire a special adaptation to the mission fields in French territories. To do this, it is not the history of French Protestantism that will be dealt with, but we shall indicate the causes that have formed French mentality in its relation to Protestantism, in order to show some reasons for its contradictory reactions and the resultant consequences in the relations between foreign missions and the Government.

After briefly glancing at this past history to discover the real origin of the present situation, we shall note the attitude of the French Government to foreign missions and their encounters with them in different parts of the world during the past century and down to the present time.

I

French Protestantism is truly French, of French origin. Before Calvin, before Luther, before Knox, there was Lefèvre d'Etaples (1455–1537). Calvinism, indeed, is purely French, not only because the Frenchman Calvin created it, but because nearly all his collaborators at Geneva were of the same race. French Protestants are so French that they have been the salt of France. Catholicism, shaken by the Reformation, recovered its authority through the persecuting zeal of the kings of France, who feared to be considered inferior to the Emperor of Austria, who was styled ' the apostolic King.' François I brought about the Convocation of the Council of Trent, where Catholic doctrine was authoritatively defined and its practices reformed. Henry IV alone, who was a Protestant, favoured toleration, and signed in 1598 the Edict of Nantes. Eighty-seven years later, however, it was revoked by Louis XIV, and the Huguenots were expatriated to England, Holland, Germany and Switzerland, to the impoverishment of France and the

enrichment of the countries who gave them a welcome and protection. The French colonies were closed to the Huguenots by the king, and it is a significant historical fact that as some eighty-seven years passed between the Edict of Nantes and its revocation, so in a similar period thereafter, France fell from her world position through the loss of her colonial empire by the Treaty of Paris in 1763, and came to know the humiliating weakness which followed upon the loss of her finest Huguenot citizens.

The Protestants who remained in France experienced great troubles. They were scattered, but were saved from melting away by the organizing ability of Antoine Court, who instituted what was known as the Synod in the Desert. Their Protestant marriages were, however, declared by the Catholic Church to be concubinage, and their children bastards, nor were they permitted to be buried in the communal cemeteries. They endured their disabilities with such high dignity, however, that their struggle for religious liberty stirred the hearts of Jean Jacques Rousseau, Montesqieu, Voltaire and others, whose writings championed liberty, justice and the dignity of the citizen. Pascal, too, by his book *Les Provinciales*, combated the growing power of the Jesuits in Court and society, and greatly influenced enlightened Frenchmen.

Both England and America contributed the inspiration of their culture and their faith to the struggle for tolerance and freedom. The enlightened spirituality of the Quakers deeply influenced French contemporary writers, and Lafayette, while fighting for America in the War of Independence, learned much from the Puritan colonists of civil and religious liberty. Copies of their citizen charters which he brought back with him to France served him in helping to draw up the Charter of the Rights of Man, which was proclaimed when the Bastille fell on 14th July, 1789.

A foreign missionary going to a French colony should bear in mind the significance of Puritan influence exercised by the relationship of France and America in the eighteenth century. French Calvinism led to Puritanism, and this to

American freedom, and the latter reacted beneficently upon France through Lafayette. The Revolution, which claimed the supremacy of civil authority, soon made that authority felt by proclaiming liberty of conscience, and announced that it would give a legal status to the Churches. The Protestants were glad, for they were few in number, representing a principle rather than a mass of people. They were given the Church of St. Louis-du-Louvre and on the 7th October, 1791, the Municipal Council marked its respect for the new liberty by attending the church in state. But the Government set up a civil constitution for the clergy according to which the priests and bishops were to be elected by the people. That was going far toward the suppression of the Catholic hierarchy, and under orders from the papacy, the clergy refused to accept the civil constitution, and though sympathetic to the Revolution, suddenly took sides against the new Government.

'Religious zeal alone can stifle Republican zeal', expressed a reactionary opposition, to which the Government replied by the tragic period of the Terror of 1793. After a few years of hesitation Napoleon, in 1801, imposed the Concordat upon the clergy, and those ancient struggles are the origin of the whole of the present situation. For the Church had not only taken sides against the first Republic, but considered that the civil conception of a Republic which did not admit Papal authority was hostile to the Church. The French people who had struggled for freedom were disappointed, and the ill-will which gradually grew—though attenuated by the remarkable efforts of such priests as Lacordaire and Lamenais to separate the interests of the Church and State—finally became accentuated. It was not long before, not only the Church, but religion itself was considered to be simply a ferment of reaction. Scientific materialism fostered this belief and promoted an atheistic indifference to religion, or a philosophical syncretism of all religions, Christian and heathen, as being of equal value.

Throughout the nineteenth century this mischievous view of religion won acceptance with the people, as the

Church maintained an equally mischievous hostility to every democratic Government. Finally, Pope Leo XIII put an end to the situation by ordering the French clergy to adhere to the politics which suited the people. Thus it came about that the French people learned to think of religion always in its relation to national politics, and conversely, to think of national politics as having a definite relation to religion, favourable or unfavourable. The currents of liberty and respect for the Church, which formerly ran together in the French soul, were thereby arbitrarily divided. The one, called laical, which sprang up during the sixteenth to the eighteenth centuries, represented freedom entirely void of religious elements; the other, called the clerical, sprang from a form of Catholicism which had successively combated the Reformation, Gallicanism and Jansenism, and had hindered the moral development of the Revolution.

It is these two currents of the laical and the clerical, which if explored, will lead us to discover the two characteristics of French mentality—its contradictory traditionalism and its radicalism. Actually they have influenced all colonial history, and the men with whom the missionary comes into contact will be found to have been influenced by one or other of them. The struggle has been so long and bitter that he should also be prepared to have to do with men who still feel profoundly upon the principles at issue; for the conflict which Rabaut Saint Etienne led in the Constituent Assembly in 1789 has its repercussions down to this day. As Catholicism had combated the Reformation by maintaining the divine right of the monarchy, and thereby asserting the primacy of religious over civil authority, so it sought to combat the Revolution by similar methods. It sponsored a proposal in the Constituent Assembly, that, as Catholicism was no longer the State religion as it had been under the monarchy, it should be declared to be the dominant religion, other religions being simply tolerated. Rabaut St. Etienne, stung by the suggestion that Protestantism should be merely tolerated, brilliantly argued that to recognize

one as dominant was to minimize the rights of the others, and demanded the equality of all religions before the law. The victory for the principles of the Revolution which he gained over the political doctrines of Catholicism was of the utmost significance.

The Roman Catholic Church has never accepted this defeat. Down through the generations with untiring effort it works to reconquer the lost position. What it lost in France and in Europe generally it seeks to recover in the colonies. Take the Belgian Congo as an example. It would have been difficult to persuade Belgium to recognize a national religion, but using the pretext of the presence of numerous foreign missions, the Government was induced in 1927 to recognize as national schools only those directed by Belgians, and Government service was closed to all natives who had not been educated in those national schools. Belgian Protestantism has failed to withstand this practically exclusive recognition of Catholic schools and the appointment of Catholics to all Government posts. Catholicism is thus recognized as the dominant religion by the expedient of encouraging a narrow nationalism.

In 1929 it obtained an even stronger position in the neighbouring Portuguese colonies of Angola and Mozambique. When Portugal was proclaimed a Republic in 1910 Catholicism lost some of its prerogatives, but it occurred to no one to affirm the civil equality of religions. Again, using the pretext of the presence of foreign missions, it obtained recognition in Portugal as the ' national religion ' in her colonies, and a decree was issued giving it the right to open seminaries in Portugal to train missionaries of the national religion. These successes in the Belgian Congo, Angola and Mozambique indicate the method by which supremacy is being sought in the French and Portuguese colonies. A Catholic Africa with the Primate at Carthage is the general objective.

To-day we are able justly to appreciate the practical value of the juridical position taken by Rabaut St. Etienne when contending for the civil equality of religions in France one-hundred-and-fifty years ago.

The Concordat imposed by Napoleon which gave an equal status, guaranteed by the State, to the three religions —Catholic, Protestant and Israelite—was in its nature only a halfway measure. It was a transitional enactment leading to the total separation of the civil and religious authorities. The violent reaction of Catholicism at the time of the Revolution would have made this logical action premature, but in 1905 the Concordat was denounced, the State and the Church were separated, and all special privileges of the Catholic Church were thereby annulled. The Protestants accepted the new legislation, but the Catholics refused it. Some orders, rather than submit to the control of the law, preferred to emigrate, while a large part of the French clergy fostered among the people the idea that the secular Government was persecuting the Church.

While the Catholic Church was thus agitating to maintain its privileges, Protestantism, which had as its only privilege the finally acquired right of a juridical existence, was undergoing a new birth. Deprived of its churches and of its best elements it had passed through a period of extreme misery. Eighteenth century philosophy had tended to dry up the souls of its scattered units. The eight-hundred pastors who had suffered under the Revocation of the Edict of Nantes, had dwindled at the Revolution to forty-eight. The Concordat, however, broke the strong arm of persecution and in five years thereafter the pastorate had increased to seventy. Moreover, the new hope born of legal liberty was strengthened by the devoted spiritual labours of Moravians and Methodists who had gone through city and countryside encouraging the isolated groups of French Christians who remained.

These combined blessings worked a veritable awakening in Protestantism, which had a truly evangelical reaction, for its first concern was to constitute in 1822 ' The Evangelical Missionary Society '. From its inception the society laid down as its principle the maintenance of the international character which should mark all evangelism. France had lost her colonies ; the choice of a field lay between China, which was favoured, and South Africa,

which was proposed by a member of the London Missionary Society. In the latter field were to be found descendants of the seventeenth century Huguenot refugees and a numerous African population. The leading of God was clear and the advance was made. Seven years later the Bible Society and the Society for the Development of Primary Education were formed; thus, missionary evangelization, the Bible and the school have ever since characterized the work then undertaken.

Far removed from the strife of Roman religion and French politics, in the neighbourhood of Livingstone, Moffat, Malan and other like-minded men, the French missionaries developed in South Africa a French Protestant tradition which has had a scope and influence unsuspected a hundred years ago when Protestantism was just recovering from centuries of oppression.

(*To be continued.*)

Fakir Practices in North Africa

French North Africa has been distinguished for the number of its *marabouts* and religious sheikhs who have founded orders of fakirs. Those of them who meet at the mosque to recite special litanies, to the accompaniment of tapping tambourines, are harmless enough, but there are others who can be dangerous centres of anti-European fanaticism. The recent riots in Tunis have focussed official attention upon the disturbing elements in the body politic, and of these none are more powerful and pervasive than the fakir brotherhoods.

Marshal Balbo, the Italian governor of Libya, on the eve of the Abyssinian conflict, has, with the consent of the *Ulema* (religious leaders) suppressed the fakir order of the Zanie. Its practices are identical with those of the Aissawa who are powerful throughout Tunis, Algeria and Morocco. These mainly consist in reaching the hypnotic condition by means of exciting exercises carried out to the rhythmic beat of native music while enveloped in the fumes of incense. The sense of pain is then entirely absent, so that they perforate the fleshy parts of the body with thick iron skewers, swallow scorpions, broken glass and nails, devour large snakes or a live sheep, and hurl themselves upon piled-up branches of the prickly cactus. The suppression of these and similar fakir orders in the present disturbed situation is desirable in the interests of tranquility, but the risks involved dictate awaiting 'the mellowing of occasion.'

Storming Mansoul in Morocco

James Haldane

IF we could get near enough to the fortress of Mansoul in Morocco to blow in the gateway, the divine *dunamis*, the Word of God, would make short work of the opposing forces. It is the leagues of defensive entanglements which surround the stronghold which constitute its material strength. Jericho fell after its walls had been encompassed seven times with martial tramp and challenging trump, but not many men manage to get as near as that to the Moslem stronghold of Mansoul in Morocco.

This is a land where unenlightened optimism may be almost as hurtful as gloomy pessimism. I am reminded of this by the experience of a missionary friend of mine who was keen to evangelize the villages. He found himself one evening in a native coffee-house sipping a cup of coffee with the friendly village men. Simple, ingenuous peasants they appeared to be, and one of them who had encouraged conversation seemed so approachable that my friend opened up the question of religion. They had withdrawn apart from the rest for quietness to talk, and the story of the Prodigal Son was being told. The intelligent, interested, but impassive face of his Moslem listener made my friend eloquent for the Gospel, when suddenly he leaned forward and asked the speaker a question : ' Tell me,' said he,' what is the market price of carrots in your town ? '

I have myself proved when itinerating among Moroccan villages that little is accomplished by walking from hut to hut telling the people that Jesus died for their sins. This, our supreme purpose, must wait upon the ' mellowing of occasion.' and this has to be prepared by a tactful approach dictated by the circumstances of the hour. Even then the mellowed occasion may simply serve to show us that we have landed in a labyrinth like unto barbed wire entanglements which effectively screen the souls of the people from vital spiritual contact. On one such occasion I met Abdullah, an old acquaintance whose superstition and

bigotry I remembered. I gently asked him if in his reading of the Koran he had ever noticed contradictions, which, so it appeared to me, were beyond reconciliation. He braced himself up and replied, ' No, I have never seen the contradictions you refer to, but even if I had read in our book that two and two make twenty, I should have no difficulty in accepting the statement.' I feared that a Gospel message at that juncture would have angered him beyond amend, so I resolved to poke fun at him. ' Come then,' I said, ' sell me twenty dollars worth of goods from your shop and I will pay for them on the understanding that two and two make twenty.' He waved me away with a smile, and, ' May God guide you ! ' (into the path of right thinking), but I had got through his thorny defence and advanced a little farther toward the fortified citadel of his soul.

There is a cheap kind of optimism that seeks to remind us that the missionary's job is to preach Christ crucified, and since this message is the power of God, it will do its work without the aid of any special training or organization. We might just as well argue that since the soldier's job is to drive out the enemy, all that is required is a bayonet with a good point to it ; no need to train generals, to study maps, gather information about roads and the numbers of the opposing forces. The need of very careful and efficient preparation for presenting Christ to the Moors becomes, however, every day more manifest. Under French stimulus the colleges of Morocco are reviving in the students a pride in their glorious past. They are learning that during their seven centuries of rule in Spain they led Europe in science, philosophy and the arts ; that their military strength was sufficient to dominate Spain and to invade France across the Pyrenees. The old passion for learning and devotion to literature is here and there being rekindled in this once conquering, imperial race.

There is evident, therefore, a lively resentment toward any who would seek to rush intelligent Moors into the Christian fold by using the method of a damaging comparison of all that is worst in Islam with that which is best in

Christianity. A missionary who was in the habit of employing this method was approached by a well-dressed young student, who requested an interview. ' I am in a difficulty,' he commenced, ' for when speaking to a group of my co-religionists the other day you said that Islam was a false religion, using a phrase in Arabic which you intended should mean, " False in origin, futile in works." Well, ever since that day, I have been trying to parse and analyse the sentence you made use of, can you help me out ? '

There can be no doubt that the Arabic words the missionary used conveyed quite clearly and forcibly what he desired to say ; but subjected to grammatical criticism their construction into a sentence was faulty. Inability to square his words with that criticism opened him to the tart rejoinder, ' To understand my religion is a much harder thing than parsing your phrasing, if you cannot do the latter, may I say that the former is utterly beyond you ? '

To draw back from the defensive entanglements which screen the fortress of Mansoul, hipped by failure to keep abreast of the accurate and advanced education now being popularized among student youth in Morocco, and to rely wholly on Gospel zeal, is not practicable. Nor do we make much headway by attacking the faults of Islam in order to recommend our own faith. There is a man here in Mazagan who knows English and has been reading some English history. He had heard missionaries wax eloquent upon the condition of Moslem women and the unjust divorce laws of the country. ' Now why,' he asked, ' should we be tilted at in this way when one of your own most Christian kings of England had six wives, some of whom he divorced and others he had decapitated ? '

It is not easy for a missionary here always to mark the strategy employed to keep him on the periphery of the Moslem soul. I happened upon it one day in an unfamiliar guise and was tricked into saying more than was wise. I had been dealing with a rough group of men in a closely reasoned argument, the conclusion of which they evaded by an exhibition of nasty ill-temper. Suddenly they intro-

duced sex, circumcision, and broke out in ribald obscenity. I protested against this as a distasteful intrusion into sacred matters. Suddenly a young man in an excited state sprang in front of me, shook his clothes wildly and shouted, ' See my clothes ! My religion is like them, wide and roomy, leaving me free to enjoy unlawful indulgence ; now look at your own garments, your religion like them is tight and cramping '. ' You say your religion like your clothes is wide and roomy ', I rejoined, ' but let us carry the metaphor a little further, your religion like your clothes is wide, roomy and dirty.' This created an ugly atmosphere and I was glad to see the end of that meeting. The obscene language which was being used perhaps merited the reproof I administered, but my purpose was defeated, for it was a long time before these men would listen to me again. I had been caught on the barbed wire, the citadel of Mansoul was far away, proudly inviolate.

I am persuaded that there are faithful souls who bear us up in prayer, for deliverances from difficult situations occur so frequently and without premeditation. ' What now is your opinion of Islam ? ' I was temptingly asked by a group of country folk. So to answer this question that one may do positive good and avoid the defensive entanglements is not easy, but the Lord suggested to my mind an appropriate reply. Making a sweep with my hand to draw attention to the fields around me, I replied, ' My opinion of the value of this farm is decided by the crops it produces. Now, you know Islam better than I do, please answer your own question. Are the crops good ? ' I think it probable that I stood at that moment nearer the gateway of the fortress of Mansoul than I had for many a day.

There are times when the mental processes of the Moors simply baffle us. Just recently a man, caught stealing, was being led to prison by a policeman, when he heard the call to prayer being given from a mosque tower. He begged the policeman to be allowed to enter the mosque to pray, and was granted his request. Being acquainted with the policeman I enquired as a matter of interest what motive had moved him to allow the thief to pray. He answered

thus : ' If a man who is a thief had asked leave to stop at a shop to pay a long-standing debt that he might enter prison without this extra burden on his conscience, could I have refused him ? ' ' Certainly not,' I replied. ' On what ground then ', asked the policeman, ' could I refuse a man the right to pay his debts to God ? '

The Drug Peril

THE fertile ingenuity of Russel Pasha in detecting the illegal importation of opium and its derivatives into Egypt, was particularly successful in exposing the sources of supply in the secret factories of the Balkans and of Eastern Europe.

The strict watch thereafter kept upon the traffic by the Narcotics Bureau of the League of Nations convinced the drug ' barons ' of the advisability of moving their workshops to the poppy plantations of China and Japan, thus assuring a constant supply of raw material and a cheaper output by reducing overhead costs. An increased yield was also secured in China by strengthening Chinese strains with more vigorous Persian stocks. The Japanese occupation of Jehol, by giving tranquility to poppy growers and by cheapening transport, has kept local factories busy, as well as those in Shanghai, Tientsin and Osaka.

The economic importance of the traffic is suggested by the magnificent poppy which has been struck upon the new Manchukuo coinage. Vigilance in the European concession of Shanghai has made ' dope ' manufacture difficult, rather is it now a centre of exchange, and a port of shipment of consignments into the interior of China.

President Roosevelt's recent call to America to assist him in combating the menace of cheap ' dope ' which is flooding the country, synchronises with a general appeal of the League to its members to resist the drug peril which is arising in the Far East. By many and devious ways stalks the deadly threat to America, but chiefly perhaps it comes by way of China through the Chinese secret societies of California.

The Federal Narcotic Squads have seized vast stocks of imported diluted narcotics, but these are but a small part of the whole. To keep a sufficiently vigilant watch at the ports to ensure that the most cunning and secret methods of camouflaging merchandise to pass drugs through the Customs shall be detected, and that individuals who singly can convey on their persons enough of them to ruin thousands of lives shall always be arrested, seems to be a hopeless task. An even chance of success can only be secured by closer international action, which will assure a swift service of confidential information.

Egypt To-day

'ONLOOKER'

THE outstanding feature in Egyptian politics during the past half decade has been the struggle of the Palace to gain (or ought we to say to recover?) a dominating influence in the Government. The Wafdist, and therefore popular, Ministry of Mustapha Pasha Nahas gave place in June, 1930, to a virtual dictatorship, with Ismail Sidky Pasha, the new Prime Minister, working in the closest co-operation with His Majesty King Fuad I. One of the first acts of the new Ministry was to abolish the Democratic Constitution of 1923, and to replace it by another, which invested much wider powers in the executive authorities and in the king. The influence of the Palace made itself felt in every department of the administration, and, through the abstention of the opposition parties from the elections, a Parliament was convened which was entirely subservient to the Government. In course of time, however, some difference of opinion arose between the King and his Prime Minister, and this fact, added to the latter's serious illness, led to his downfall. In September, 1933, Abdel Fattah Yehya Pasha took over the reins of Government, but still under the aegis of the Palace. If rumour be correct, he had no voice even in the selection of his colleagues in the Cabinet.

The average Egyptian, and especially the country peasant, is renowned for his patience. He will quietly submit to any Government, provided only it is efficient and just. The Palace régime might, therefore, have continued for an indefinite period, had it only fulfilled these conditions. Two factors, however, caused its overthrow. The first was the series of scandals connected with various items of mal-administration—the land pensions scheme, the Corniche Road, the Alexandria Municipal Commission and the Ministry of Public Works, and the second was the serious illness of the King during 1934. The first led to a demand for a public enquiry and made the Government

suspected and unpopular. The latter caused everyone to ask how far the instructions which emanated from the Palace were issued by the King himself and how far by his personal advisers, such as Zaki Pasha el Ibrashi, the Keeper of the King's private estates.

So unsatisfactory was the pòlitical situation, and so general the feeling of unrest in all Egyptian circles, that prominent English newspapers such as *The Times* and the *Morning Post* urged the British Government to abandon its declared policy of neutrality, and to intervene more actively in the affairs of Egypt, for the benefit of the *fellaheen* and other oppressed elements. The suggestion has been made that, had it not been for the presence of British troops in Egypt and the desire of the British authorities that nothing should happen which would endanger the lives and property of foreigners resident there, an anti-monarchical revolution might have broken out. Whether this surmise be correct or not, the British High Commissioner, at this time Sir Miles Lampson, on being asked his advice by the Prime Minister, recommended the revival of the post of Chief of the Royal Cabinet (which had been left vacant since 1931), so that there might be a constitutional intermediary between the Palace and the Cabinet. Accordingly, Ahmed Ziwar Pasha was given the appointment.

Popular opinion, however, was not satisfied, and in November, 1934, Abdel Fattah Pasha was obliged to resign. King Fuad I finally consented to the appointment as Premier of Tewfik Nessim Pasha, a man renowned for his independence of character, and his preference for constitutional Government. He at once abolished the 1930 Constitution, abrogated the régime instituted by it, and dissolved Parliament. Since then he has been governing by the issue of decree-laws.

Everyone hoped that an end had been put to the direct intervention of the Palace in the internal administration of the country. But it was not so. Tewfik Pasha found that his proposals were being blocked at the Palace, and he was subjected to a virulent press campaign in the pro-

Palace newspapers. After some months, however, the King gave way, and consented to the transference of Zaki Pasha el Ibrashi to a diplomatic post abroad. The resignation of Ahmed Ziwar Pasha was also accepted.

With the departure of Zaki Pasha, the Government was able to solve a number of problems, which had been causing it grave anxiety. For months there had been continuous unrest in El Azhar University. The students were dissatisfied with the general administration of the Rector, Sheikh el Ahmadi el Zawahiry, and more particularly with the decision to restrict the number of students who were allowed to enter the final course at the University. They finally decided to strike. For months the strike dragged on intermittently, until at last the students were persuaded to return to their classes. Their restlessness, however, continued unabated, so that the Higher Council of El Azhar decided to close the University for the summer months. It was at this juncture that Zaki Pasha was dismissed. At once the Rector of El Azhar was removed, and his place taken by Sheikh el Maraghi, a progressive leader, popular with the students. The University was re-opened without delay and classes were resumed.

In the selection of his colleagues on the Cabinet, Tewfik Pasha looked for administrative rather than political ability. The present Ministry may, therefore, be described as politically weak, but administratively efficient. Two of its members have, in a short space of time, earned for themselves a reputation for initiative, courage and ability. The Minister of Finance, Ahmed Pasha Abdel Wahab, has grappled bravely with the serious economic condition of the country. He has entered into negotiations with the banks for some measure of relief for the heavily-indebted landowners ; he has appealed to foreign commercial firms to employ a larger number of Egyptians on their staff ; he has emphasized the need for technical training, initiative and resourcefulness in those *effendis* who desire to take up a commercial career ; and he has promoted social utility schemes, not the least important of which is the concession for the manufacture of fertilizers for use in agriculture

through harnessing the waters of the Assuan Dam. By issuing a decree that liabilities may be discharged in paper currency, instead of in gold, the Government has brought relief to the banks and to commercial undertakings in general.

The other Minister who has distinguished himself is Nageeb el Hilaly Bey, the Minister of Education. He has drawn up an epoch-making report on the subject of secondary education in Egypt. In it he exposes fearlessly and mercilessly the defects of the present system : its emphasis on memory-work, cramming and examination results, the over-loading of the syllabus, the over-crowding of schools, inadequate inspection, the lack of emphasis on character-training and the excessive centralization in the hands of the Ministry. His proposal is that the secondary course be reconstructed, so that four years (instead of three as at present) be devoted to subjects of general culture and that one year (instead of two) be given to specialization with a view to a further course of study in one of the Government Higher Colleges.

Definite progress is, we believe, being made with questions of administrative reform. But meanwhile the constitutional and political situation remains uncertain. The Wafdist party, which still commands the support of the masses, cherished the hope that Naseem Pasha would very shortly restore the 1923 constitution and hold free elections. In that case, they had good reason to expect that they would be restored to power with an overwhelming majority. But, so far, Naseem Pasha has neither restored the 1923 Constitution, nor substituted another for it. To the surprise of many, the King, at the time of Zaki Pasha's removal, indicated his desire for a restoration of the 1923 Constitution. Tewfik Pasha was reputed to favour constitutional government. It is assumed, therefore, by the Wafdists that it is the British authorities who stand in the way of the realization of their dreams, and they have opened a vigorous attack on British policy in their papers. Every appointment of an Englishman in the Egyptian Government, every agreement between the two countries,

every act of the High Commissioner, is interpreted as one more proof of British interference. But the Wafdists do not wish to press Tewfik Pasha too hard. They fear, if he resigned, that someone less kindly disposed might be appointed in his place. They have, therefore, agreed not to oppose Tewfik Pasha, at least not until the end of the summer.

The position of the British Authorities in Egypt is as anomalous as ever. The official policy of the British Foreign Office is one of non-interference in the internal affairs of the country. Yet successive Egyptian administrations seek British advice, and welcome active British support in periods of crisis. At the same time Egyptians are very sensitive to any action which is considered derogatory to their dignity as an independent nation, as was made clear in the question of the Mixed Courts, when they pressed for the right of an Egyptian Judge to preside over their Chambers, and for the use of Arabic in its legal judgments. In so uncertain and ill-defined a situation it is easy for the opposition papers to imagine cases of British intervention where none exist.

There are signs that the British authorities are, at last, giving serious thought to the spread of English culture in Egypt. The influence of the large Catholic educational institutions in promoting a love of French and Italian culture has long been felt, and the British have been urged to increase the number, and improve the standards, of the English schools and to encourage the study of English language, as opposed to the French, in Egyptian Government institutions. The Silver Jubilee in Egypt was celebrated by an appeal for a new English Girls' School in Alexandria, and for a new building for the English School in Cairo. It is significant of what we believe to be the improved relations between England and Egypt that many prominent Egyptians contributed generously to both appeals.

Some years ago, a Prince of the Royal House, Prince Abbas Halim, organized a Labour Union, and (as a reward !) was deprived of his princely title. During the past few months the Wafdist party has been making strenuous

efforts to gain control of this organization, probably with the purpose of using it for political ends. Ex-Prince Abbas claims that his Labour Union has nothing to do with politics, but exists solely to promote the welfare of the workers. The Egyptian Government, however, views it with suspicion, and is encouraging the formation of new Labour syndicates. It has also set up a Labour Bureau, under the direction of Mr. R. M. Graves, to study labour problems and prepare suitable legislation. The suggestion has been made that Egypt, though not a member of the League of Nations, should join the International Labour Bureau at Geneva.

In the last report of the Central Narcotics Intelligence Bureau, Russell Pasha, referring to the report of the Information Section of the League of Nations on the work of the International Limitation Convention, pays a glowing tribute to the value of the League as the sole means of securing international co-operation. His words are: 'To anyone who has been doubtful of the value of the work of the League, this report will, I think, be of great interest not only as showing what is being achieved as regards international control of narcotics, but also as emphasizing what can be done by the League when a large majority of nations agree together to put a stop to some world harm.'

It is encouraging to notice a general improvement in the fight against the drug traffic. 'The possible dullness of the report', writes Russell Pasha, 'is the best possible evidence of the improved condition of things in the country. Drugs, black and white, still continue to find their way into Egypt, but the quantities are small and the profits proportionately inconsiderable as compared with the smuggling in bulk of a few years ago.' Russell Pasha does, however, sound a note of warning regarding a new menace, the spread of the Black Tea habit, and he calls attention to the large number of denunciations he is receiving against doctors for issuing drugs to addicts. Only a few weeks ago, the Cairo Drug Court pronounced severe sentences on seven doctors, who were found guilty of various offences under the Dangerous Drugs Act.

An interesting social project which has met with

remarkable success was the founding in Alexandria of a club for *Saidis*, that is inhabitants of Upper Egypt, who come to Alexandria for heavy labour at the docks. These men were notorious for their family feuds in which they perpetuated vendettas, begun years before in their villages. The new Club not only offers them facilities for recreation, but arranges tribunals, composed of their own *Saidi* leaders, for the settlement of their disputes. It has developed a communal spirit between groups which were formerly at daggers drawn.

In conclusion, we would make mention of one or two important problems which have been engaging the attention of Christian missions and Churches. In July, 1934, the Government passed a law (No. 40 of 1934) regarding free (that is non-government) schools. Its original purpose was to secure the closing of certain indigenous schools where education had been merely a cloak for hiding vicious practices. The actual terms of the law, and more particularly of the annex which was issued later in the year, gave the Ministry of Education far-reaching powers over all those schools whose main purpose is the preparation of pupils for Government examinations. What caused concern to the missions was not merely the number of statistical forms which the new law required to be completed, but still more the possibility of the use of the law for discrimination against missionary institutions, especially in periods of anti-missionary agitation. When one missionary school received recently a notice that ' it must refrain absolutely from teaching the Christian religion to Moslem pupils ', the missions, which had been carrying on negotiations with the Government concerning the effect of the law, decided that it would be unwise for them to come under its provisions. As the Mixed Tribunals have not yet given their decision whether the law applied to ' foreign ' institutions, it cannot be enforced against them. Many of them would, however, prefer that the Ministry of Education should offer such safeguards as would warrant them in accepting it voluntarily.

Another question, which has caused anxiety, is that of

religious teaching in the ' compulsory ' schools. It is the laudable aim of the Egyptian Government to make education universal within a limited period. It is the more regrettable, therefore, that the form of education provided in these schools is so essentially Islamic. Though Christian parents may nominally claim exemption for their children from these periods of religious instruction, in practice it is not easy for them to do so. The Government has at last promised to appoint teachers who will go round from one school to another, giving instruction in the Christian religion to the Christian pupils. Negotiations are also proceeding for a reduction in the number of hours allotted to Islamic instruction, and for the appointment of some Christian teachers in schools where a certain proportion of the pupils are Christian.

The vehement anti-missionary campaign, organized by the Arabic newspapers in 1933, partly for political and partly for commercial reasons, died down the same year, having much less effect on missionary institutions than was at one time expected. It led the missions to a closer scrutiny of their methods and their motives, and it drew them together for co-operation in their negotiations with the Government. To this extent, it proved a real blessing. Though there is no indication at present of any active feeling against missions, the need is still felt for a new conception of the meaning of religious liberty amongst Egyptians. Perhaps the surest sign that the leaven of liberalism is at work is the continuance of the struggle within the Moslem camp between the conservatives and the modernists. Much depends on which of these two parties wins the day.

Islam Cannot Stop?

Sheikh Mohammed Moustafa el Maraghi, head of the Azhar University, marks the increasing respect for Mohammed and the religion of Islam among foreign nations, and concludes, ' If it be true that the Prophet is the final guide and leader, and his religion the most perfect in divine inspiration, then Islam cannot stop where it is now, but its light is bound to outshine every other light, just as the light of the sun outshines that of all the stars.'

The Imponderables

THE volume of Christian progress in the world is difficult to estimate, because the imponderables cannot be statistically stated. Collateral forces which work quiet change, and, by indirect action, lay low obstacles of mountainous difficulty to Christianity, come creepingly, act silently, and admit of no appeal. A crisis, as grave perhaps as that of the abolition of the Caliphate, has stolen upon the Azhar University at Cairo, and its implications are being but slowly perceived by the Moslem peoples. For the University is crumbling, the worm of modern change has burrowed into its very foundations, and the grave wearers of the big turbans are shaking their heads. Fifteen thousand students have dwindled to little more than one half the number, indeed, the official figure, given during the recent student revolt against the Rector Sheikh Moustafa el Maraghi, was only about 5,000.

Here, for a seventh of mankind, was the egg of wisdom, the primal deposit of knowledge which comprehended all that might be known of the three worlds of earth, heaven and hell. In Asia and Africa there was no speech nor language where the voice of the Azhar was not heard and heeded. In any enumeration of missionary impossibilities the Azhar might well head the list. There has been something so unanswerably massive, a dictum so quite definitely final in the extreme contempt of Christianity cultivated within the Azhar, that reason, argument, suggestions for research and a revised judgment have been demonstrably futile. The lectures of its professors, in the marble porticos after the manner of ancient Greece, have continued with such solid regularity since Jowhar founded the University when he captured Egypt for Mo'izz the Fatimite Caliph at the end of the tenth century, that they appeared intangible to the touch of time and the twists of change.

The empty classes and silent halls have now brought to the rescue the progressive Sheikh Ahmed el Zawahry, who hopes by a modern curriculum to fit the students to earn their bread and butter. For the essential reason for the failure of the Azhar is that its finished product cannot earn a living. Egypt has been swung into the orbit of the modern world which has no use but for a very limited number of Moslem professors of the old types. There are some arguments which admit of no answer ; even the Koran cannot gainsay modern economic facts.

'Work is not religion, but there can be no true religion without work.'—Rev. G. W. Ridout.

Between Two Seas

KENNETH G. GRUBB

DAY and night the ships pass through the Panama Canal. Among the peaks from which Balboa (not 'stout Cortez') once 'star'd at the Pacific with all his men, silent', a watery road now leads from sea to sea, and twenty million tons of cargo yearly cross the New World by a rather large ditch. Near the Atlantic end Drake presumably still sleeps in his hammock in Nombre de Dios bay; close to the other end are the forlorn ruins of old Panama, sacked and burnt by Harry Morgan in 1671. It is, perhaps, some consolation that the Anglo-Saxon, having exchanged his incendiary piracy for the economic kind, has found it useful to build such a canal for the legitimate interests of world trade.

Panama, although the most central part of America, is not strictly a part of Central America, which is as much a historical as a geographical entity. Central America roughly corresponds to the Spanish Captaincy-General of Guatemala. After separation from Spain in 1821, the five provinces of this region remained theoretically united as a Federal Republic which existed until 1838. Early in the following year, partly owing to jealousy of Guatemala, the Federation was dissolved, and the five provinces became independent republics. Naming them from north-west to south-east they are: Guatemala, Honduras,* El Salvador (or simply Salvador) Nicaragua, Costa Rica. All except Salvador have ports on both Atlantic and Pacific Coasts. It will be seen from the following table that they are all small; their area can be compared with that of England (50,000 square miles), or the State of New York (48,000 square miles).

	Area (sq. miles).	Population.	Density.
Guatemala	45,452	2,245,593	49
Honduras	44,275	854,184	19

*Honduras (not Spanish Honduras) should be distinguished from the Crown Colony of British Honduras, which is not considered here.

El Salvador	13,176	1,522,186	116
Nicaragua	51,660	750,000	14
Costa Rica	23,000	551,541	24
Panama	32,380	467,459	14
Canal Zone	553	29,964	54
Total	210,496	6,420,927	30

It is difficult to give a picture of Central America in a few words. The traveller (except in Honduras) is never far distant from the solemn and symmetrical peak of a volcano, its cone hidden by clouds, perhaps allowing a thin cloud of mingled steam and smoke to escape, or illuminating the darkness of the tropical night with a red and sinister glow. The ruins of monasteries and churches, of town halls and palaces, witness to a long series of earthquakes and eruptions. The early Catholic missionaries baptized the volcanoes in order to conjure them to keep the peace. But the eruptions continued ; that of Cosigüina, exactly a century ago, is perhaps the most famous. The whole cone of the volcano was blown off, and ships on the high seas were detained by the darkness and the fall of ashes. On 31st March, 1931, the city of Managua, the capital of Nicaragua, was almost entirely destroyed by an earthquake.

It is only since the discovery of America that the five republics have lived somewhat on the margin of international interests in the New World. Long before this the region was the centre for indigenous thought and achievement. The Mayan civilization, artistically the greatest of the few pre-Colombian civilizations of the New World, had its birth here, in the ancient city of Copan, Honduras (according to some), or Northern Guatemala (according to others). ' Artists are everywhere of the opinion,' says Spinden, ' that the sculptures and other products of the Mayas deserve to rank among the highest art products of the world.' The Mayas appear on the threshold of history about 600 B.C. Twice their empire rose and fell, and in the thirteenth century A.D. they began to fall under the influence of the Aztecs, to whom in the refinements, but not in the brutalities of ' civilization ' they were in every way

superior. Although in political organization the Inças of Peru were probably more advanced, chronological recording, architecture, science, art and general aesthetic achievement of the Mayas have no parallel on the American continent. Their descendants form the bulk of the population of Guatemala and certain parts of Mexico to-day ; in the other republics the people are much more mixed, and Costa Rica is a country of markedly Spanish blood. In all the republics, except Guatemala, Spanish is the natural language of the vast majority.

The political history of the republics has been turbulent, but Costa Rica has always maintained a creditable degree of internal stability, and has, in addition, kept herself out of the quarrels of her neighbours. With the exception of Guatemala the republics have not been noted for long-term dictatorships. There is really no good cause for their continued separate existence, but attempts to renew the federation in 1842, '49, '95, '98, 1907 and '21 all failed. According to a Nicaraguan writer the principal reason lies in the fact that the President, let us say, of Republic A has only one objective in his foreign policy : to make himself pass as *muy hombre*,* in the eyes of his colleague of Republic B.

To return for a moment to Panama ; this country was originally a part of Colombia (South America). In 1903 Panama declared her independence (a step which arose out of the negotiations over the building of the Canal) and the support of the United States made it possible for her to maintain her freedom. In the same year the Canal Treaty was signed with Washington. The Canal was opened in 1914 and the Canal Zone, a strip ten miles wide, is wholly administered by the United States through the Governor of the Panama Canal ; the important cities of Panama and Colon are excluded from his jurisdiction.

In religion all these republics are Roman Catholic, and the Church is to-day showing many signs of unusual activity and a desire to strengthen her organization. Two religious minorities are worthy of reference. Firstly, the original

*A stout fellow.

animistic paganism of the Indian survives undisturbed even by ' surface ' Christianity in some remote parts, and among some small groups ; it is needless to add that this paganism has, of course, deeply infiltrated the religious practices of the Catholic Indian, particularly in Guatemala. Secondly, on the Caribbean coast there is a substantial number of Protestant Negroes, originally immigrants from the West Indies. The presence of Protestantism of this type is also characteristic of the Canal Zone.

The Moravian Church has worked in Nicaragua ever since 1849, but the extensive evangelization of Central America did not start until the Northern Presbyterian Church of the United States, in response to the personal invitation of the President of Guatemala placed missionaries in that country in 1882. They were followed by the Central American Mission who sent their pioneers to Costa Rica in 1890. At subsequent dates the Northern Baptists, the Friends (of California), the Evangelical Lutherans, those sometimes called the Brethren, and several other bodies, including the Latin America Evangelization Campaign, assumed responsibility for certain areas. The Central American Mission has borne the brunt of the task ; its activities to-day extend into all five republics, and its missionary staff now numbers sixty-four missionaries.

Figures will be reserved for a more detailed study of the region, but a few general notes may be of interest. On the whole the five republics have been more extensively evangelized than either South America or Mexico, but much of the work has been of a fluid type, and the fruits of it have often not been conserved. Small progress has been made with Church organization and the education of leadership, with general co-operation and the consideration of outstanding social problems. Only recently has the great question of the dialect-speaking Indians of Guatemala been faced (and in Guatemala it is a real question). However the New Testament is now translated into Cakchiquel, and preliminary work has been done in Mam and Quiche (all Maya dialects). It remains to lament the lack of effective Church co-operation in some of the republics. This is a

characteristic of fields where interdenominational missions are strongly entrenched. Territory has been fairly satisfactorily divided among the various bodies, but Christian charity has sometimes slipped between the divisions.

Of the six republics (including Panama) Guatemala is geographically at one end, and Panama at the other. These two republics, Guatemala and Panama, also represent extremes of evangelical progress. Guatemala might be termed the 'Korea' of Latin America. It is a small country where the Gospel has made a singular appeal, and among its 2,000,000 people there are said to-day to be more than 600 points where there is effective witness to the Gospel of Christ. Moreover the influential classes of the country have been attracted in an encouraging proportion to a living faith or even membership of the Church itself. The evangelical hospital in the capital is a model for such institutions, where technical efficiency and truly Christian devotion are united in a common testimony. Guatemala owes much to the character of the pioneer missionaries in both the oldest missions.

Panama is a different story. The Canal cost the American people about £100,000,000; it seems doubtful if one ten-thousandth part of this sum has altogether been spent by American missions for the spiritual good of the people of the republic. The Northern Methodists, who have done so much in Mexico and South America, have a small work; and a remarkable mission, the story of which is full of interest, under the aegis of the Methodist Missionary Society (of Great Britain), has sprung up among the Valiente Indians. But, speaking generally, there is a great lack of achievement, and it is a matter of thankfulness that the Seventh-day Adventists are giving the Bible to the people. The Protestantism of the Canal Zone neither possesses the expansive force, nor the equipment for the task. Apart from the invaluable agency and guest-house of the American Bible Society in Cristobal, it has few interests in common with the evangelization of Latin America.

No consideration of Central America can omit a reference

to the achievement of the Moravians on the Mosquito Coast. This strip of the Atlantic coast of Nicaragua is virtually cut off from the rest of the republic and from Central America in general, and is extremely difficult of access. The country varies in type ; in the north are the pine-forested savannahs, in the south, at Greytown, the rainfall has been known to reach 292 inches ; and for long distances the coast is fringed with lagoons which at one time made it a desirable rendezvous for pirates. There are three elements in the population : the Miskito* Indians, totalling, with various sections, probably about 20,000 ; Negroes ; and Nicaraguans of the Spanish-Indian type from the other side of the country.

In the seventeenth century the indefatigable British established a kind of protectorate over the Miskitos ; and Miskito authorities allege that the last words of Queen Victoria were : ' Edward, never forget my Mosquito Indians,' a revelation which must be distinctly disturbing to Mr. Lytton Strachey. The English and Miskito languages are those most commonly used on the coast, and it is only within recent years that Spanish is being pressed and Roman Catholicism has taken on a more organized form. For much, if not all, of the moral and social progress the Moravians are responsible. Their extensive work in the Miskito language, their ministry in English in the centres of trade, their churches, schools and philanthropic institutions, their community of 13,000 Christians, and, not the least, their readiness to adapt themselves to the assimilating policy of the Nicaraguan Government, have contributed powerfully to this end. Under the guidance of Bishop Grossmann, the mission is still expanding and, in spite of the assassination in 1931 of one of the missionaries by the guerilla rebels of Nicaragua under Sandino, they have recently extended into the wilder parts of the neighbouring republic of Honduras.

Of the general conditions of religion and society in Central America little need be said. The picture is a

*Miskito (or Mosquito) in this connotation has no connexion with the small fly.

familiar one to those already acquainted with Latin America as a whole. The new movements of nationalism and communism have many prophets and the suppression of the communists in Salvador was a very grim affair. It is inevitable that the character of the Catholic religion in these parts should win for it many powerful enemies. But let the words which Miguel de Unamuno addressed to the Roman Catholic Church in Spain, after the communist outbreak in the north of that country in 1934, also be remembered by their co-religionists in Latin America :* 'Oh, if you had preached a Christ the friend of the poor instead of a Christ the friend of the wealthy ; if you had preached a Christ the friend of the lowly and suffering instead of a Christ the friend of the mighty and influential ; a Christ the friend of sinners and criminals and not a Christ the friend of monarchs, aristocracy and exalted people, they would have accepted the true Christ of the Gospel. These are not days for justice, but for mercy and forgiveness. These are not days for bringing many to the gallows but days for calling one friend and brother. Remember, remember, that you were sinners with great sins before they committed their great sins.' The whole Church of Jesus Christ in any part of the world might well lay these solemn words to heart.

It by no means follows that a small nation has a part of little importance to play in the world.

But a small nation is not automatically great, just because it is small! Two Central American diplomats once called on the North American statesman, Mr. Blaine, to trouble him for the hundredth time, about some petty question: 'But, gentlemen,' he said, 'is there no soldier or statesman who can govern you, and leave me in peace?'

'The fact is, Sir . . .' the diplomats stammered: 'I see,' was the reply, 'In the great oceans there are whales, but in the pools only frogs.'

This was perhaps rather hard, and was certainly not calculated to further international goodwill. But there may have been cause: it is said that a Salvadorean diplomat (*sic*) opposed a treaty of Union with Guatemala on the ground, among other factors, that 'El Salvador' had been written 'el Salvador.'

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*Also quoted by John A. Mackay in *That Other America*. Friendship Press, New York, 1935, p. 102. This new book of Dr. Mackay's should be read by all interested in Latin America.

Bush Schools and Evangelism

T. Cullen Young

The place and function of the village school is often raised by our readers. World Dominion has always advocated the policy of purely Christian schools staffed by Christian teachers and attended by Christian scholars. It has advocated that such schools should be Church schools and should be the responsibility of the local Church. The place of the mission in such a plan would be that of co-operation in various ways. In Africa, and India especially, the increase of literacy among Christian children is becoming a vital question in the future evangelizing power of the Church. Mr. Young here presents some important aspects of the problem as it affects the African village.

THIS subject cannot, perhaps, be dealt with altogether adequately by anyone not a national of one of the countries into which Europe has gone with the Word of God in one hand and all the complexities and inconsistencies of Western civilization in the other. All arguments for continued and steady support of the educational work of the Christian Church must start with a full recognition of this fact. The European or American missionary must state his case under the crippling handicap of being an 'outsider'. He is not merely a foreigner outside of the intimate life of the community to which he has come as teacher in Christ's name, but to him and his pupil the very word 'community' has unequal meanings. The saving factor in this situation, and the central thing that ensures final value for education as an inescapable Christian activity, is that Jesus Christ Himself is free from this handicap. Christian education in its primary stage brings men and women into personal contact with a Christ who is at once able to use their own language. In its secondary and advanced stages Christian education secures that His voice remains audible still among a multitude of new and unsettling claims upon the pupil's interest and tempting incitements towards lesser loyalties.

No one who has had the good fortune to watch the effects of a bush school upon a non-Christian village community has any doubt that 'effects' are both genuine and inevitable.

No one with any experience can be deceived for a moment by any argument that would claim similar results from educational effort of an entirely secular kind. At a moment in history when a ' no Christianity ' propaganda has become organized and active—with a central directing agency that is both astute and powerful—no more effective counter-activity can be imagined or invented than the ' schools ' of the Christian Church. And nothing would more quickly tend to depreciate that agency or to poison its influence than the suspicion—inescapable where the Christian agency is included only in the primary and excluded from the more advanced schools—that, in contact with the hard reality of man's modern world, Western civilization discards the teaching of Jesus Christ.

These general positions in regard to the life of a community can be taken up by any man or woman, who, in the good providence of God, has been able to bear a hand in Christian education among non-Christian races. Christian effects upon the life of the community can be looked for only where the teaching of Christ remains integral and vital in the curriculum, and is ' professed ' by men and women teachers to whom Jesus Himself is a vital and living reality.

But the moment we leave these general positions and attempt to enlarge upon the actual things that happen within the life of the community—the ' effects ' that we have been referring to—we enter an area where each individual may only speak in particular and not in general terms. The appreciation and summing up of ' effects ' may differ widely between individual observers within the same racial field, and even upon the same mission station. Perhaps it is this consideration that makes such a subject as this so extremely difficult, apart altogether from the consideration with which I began, namely, the European's almost complete inability to share the intimate life of his native constituency and speak with any assurance about it and about the alterations going on below its surface.

Many will select the home and the life of the family as the area in which to look for effects from the presence of the Christian school in the village. They will never be

disappointed. They will set aside the statistical data of Church membership and the rolls of catechumen and instruction classes in favour of visible and appraisable actions in ordinary life.

Much slackening of interest at home in the work of the missionary is due to a complete misunderstanding of what has happened when the ' preacher ' seems to change over into the ' educationalist ' ; when the aim of the missionary enterprise seems to strike off into a side-track and not along the direct road. It can never be too often repeated that (to take Africa as the example for the moment) what we call ' school ' is never at first so titled by the African. What we call ' school ' he always calls ' church ', and for an enlightening reason. He disregards, as of lesser importance, the five days per week in which he or his children have lessons in the little building, and gives absolute pre-eminence to the only day in seven upon which he and his children and their neighbours pray in it. Here I use the word ' pray ' by strict choice, since the native word selected is almost always connected, at least in the early stages, with petitions. It is only later that you hear the word used which from time immemorial has implied ' worship ' : the animist's conclave with the higher powers. That, however, is by the way ; the point of importance is that the ' native ' goes to school in church.

Thus while the village ' school ' is primarily the ' church ' of the Christian Sabbath, actually it is throughout the week the principal scene of Christian enlightenment. Every day of the week a varying number of men and women go back to their huts from school with the sound of some words of Jesus in their ears, or the sight of some act of His in their mind's eye. And the moment these people enter village or hut they are up against some situation to which the instinctive reaction will either be along ancient and traditional lines, or else a sudden, new impulse will produce an act which, being Christ-inspired, will have permanent Christian value. A woman, such as one I once knew in Nyasaland, will hear the sound of wailing from a near-by village, will go out with the other women to join the

mourners, and, out of all the crowd, will be the one to notice the infant whose mother has died and will in a few hours be buried. Moved by something that has been in her mind she will defy all custom and tradition and dread, and will offer to care for the child of one who had no claim on her, a hitherto unheard-of act. A man, setting off down the slope to the water to bathe, will pass an elderly woman toiling up-hill under a weight almost too much for her, and will turn back to relieve the old lady of her load, a hitherto undreamed-of act, which marks the arrival in the village of a new quality in life. The Christian impulse has overridden the normal habit and what has happened belongs to the Kingdom of God. Most of all, within the family hut, which is a closed area to the European, some word or some mental picture carried back from 'school' sets moving in husband or wife the impulse that transforms 'hut' into 'home', and starts the Master's process of transformation at the very core and centre of human life.

Those who seek in the social life of the non-Christian community the proofs that the school is achieving the purposes of Christian evangelism will never be disappointed, but there are those who prefer to look elsewhere.

There are, for example, those who make the growth of the 'native' Church their criterion. Here they deal with facts of an entirely different sort, and the discussion of relative values as between facts of this class and those collected within the village and the family is apt to lead to a suggestion of antagonism, as if, in the one case 'Christian' data and, in the other case, merely 'ethical' data were involved. Valuation of the 'effects' of school upon the life of the community, when based upon the activities of the professing Christians, has certain dangers, but at any rate it is pure gain that the day is now past when numbers rather than definitely Christ-impelled activities were regarded as proof of progress. The main danger that I see ahead of those who prefer the 'growth of the Church' criterion, is that they may be enticed into the belief that the Christian community will eventually supplant the clan and its loyalties, thus dissociating the individual Christian from his or her

ancient heritage and tradition; as if, as it were, a New Testament era could be installed on the foundation of a foreign Old Testament. This is a more real danger than many imagine.

Yet it will not always be a danger, since the day must come when the common lot of all mankind as one family, involved in a common future, will become as deep rooted in belief as is at present the idea of clan or tribal heaven. To-day, in most non-Christian lands, to be a member of the Church is to be a soul torn between contrasted loyalties; between Christ and the ancestors; between something foreign and something belonging to one's own land and people. So long as apparent control and authority in Church affairs are in any degree a prerogative of the 'foreign' Christian, this situation remains, and it is, for this reason, a less valuable thing to judge the effects of the Church's missionary agency by the apparent growth of the Church than it is to judge by the visible changes within the social life of the community at large.

In Africa the Church's schools are in all probability more capable of definitely carrying the Christian message than the formal services and preaching of the Church as an institution. They are taking Christ where He can be seen again upon a Mount of Transfiguration, standing not between Moses and Elias, but between some African or Indian or Chinese worthies, saying: 'Before you were, I am; and lo, I come not to destroy but to fulfil.' He will discover for Himself the indigenous Old Testament to which he will attach Himself and then begins the New Testament era with His Father at last made visible as their Father too. For when those other peoples have used the word 'community' and have thought of the 'life of the community', they have had in mind something quite different from what has been in our minds as we use these words. Their community has been one that embraced the here and the hereafter on a system that functioned in the strength of everlasting kinship; and with kinship in control and life continuous, there was no need of God. To think of Him as Father was not even interesting: it was, and is, a

contradiction in terms till Jesus Christ Himself shall lead them into truth.

This carries us naturally on to the third class of observer, those who prefer to judge the effects of the Church's schools upon the life of the community by the weakening of old beliefs, the abandonment of old customs, and deliverance from superstition. Here, as in the case of those who seek effects within the village and family life of the community, the observer will never be disappointed. There is no village, one can safely say, in Africa or in India, in China or in any South Sea Island, into which Jesus has come through the village school and its gradual day-by-day revelation of life and the world through the eyes of God, which cannot give the proofs that are sought. There are things in the mind of all non-Christian folk, and, therefore, things in their mode of living, which simply cannot co-exist with Jesus. Therefore, the village communities into which has come the Church's school, with its day-by-day disclosure of Christ's teaching, are filled with evidences of the weakening of old beliefs and the abandonment of old customs. It is, however, when we come to look for 'deliverance from superstition' that we begin to realize how terribly the western mind may go astray if this particular class of phenomenon is indiscriminately taken as an indication of Christian progress. For if there is one thing more than another that this generation of missionaries is learning, it is that Jesus Christ spoke very truth when He said that the impulsive desire to work in the harvest field by eliminating tares was, in the end, likely to do definite harm to the wheat.

I have in memory an incident that may serve to illustrate the point practically without burdening this article with argument :—

In 1925 a village on the north-western shore of Lake Nyasa was startled by a dream prophesy that evil would fall upon all if a change was not brought about in the people's way of living. It was a little old woman to whom the dream came. She interpreted it superstitiously as a message from the ancestors ; reported to the headman of the village that

evil was approaching and called upon him to ' worship ' in the old way in order to assure the ancestors that the message had been received and that the hearts of the people had accepted the warning. The ' old way ' involved a gathering of the whole adult community at the ancestral graves, a colloquy or conclave with the ancestors, and the dedication to them of a pure white cock, which, in the ancient manner, would be taken up into the mountain and set free there as an offering. 1925 was the fiftieth anniversary of the arrival of a Christian mission to those parts and since 1900 there had been a ' school ' in that particular village, a school solely in the hands of native teachers. The headman was not a Christian in the accepted sense nor were the majority of his councillors, but a considerable number of his people were. The question was, how in these modern circumstances was the warning to be dealt with ? It never occurred to anyone to doubt that there *was* a warning. The idea that a superstition was rearing its head and should be attacked never entered anyone's thoughts. The debate, which lasted for three days, was as to whether the graves of the ancestors or the village school were more fitting for conclaves and community heart-searching. Eventually the decision fell upon the school, that is to say, upon the ' church ', and chief, councillors and people met together with prayer in the name of Jesus instead of the traditional invocations to the departed kith and kin. Many confessions of wrong-doing were made under the influence of the dream-warning, and the community underwent a definitely purifying experience.

Now if that problem, instead of coming to a village community under its headman and councillors, had come to a Church council or Kirk-session under a European chairman or moderator, it is practically certain that the dream-warning would have been put in the ' superstition ' class, and the troubled people left with only formal advice and no help. They might even have been rebuked. But the little village school after twenty-five years of existence had created such a picture of Jesus as willing to help under all conditions that He was turned to by a great throng, and

their need of the moment was met without any sense of being contemptuous of old ways.

This was a genuine ' New Testament ' action whose roots were in an ' Old Testament ' native to the soil.

No matter how one defines the terms ' community ' and ' the life of the community ', we who have had to do with the planting of these little village schools that at once became ' churches ' (and are reproduced as churches wherever wandering labour gangs congregate in mining compounds, or in townships, or on estates), know that in this agency the Church of Jesus Christ is greatly served. Those in the home countries of the West who see in this kind of ' school ' a departure from the evangelistic mission, do so because so much has been made, on platform and in writing, of educational programmes as merely part of the ' ameliorative services ' of the stronger western races on behalf of their conquered or over-run inferiors. Actually, the Church's schools *are* or ought to be the evangelistic agency linked to the life of the common people in a service of enlightenment which never will be superseded on the ground of superior value by any other service, so long as the work of Christian education can be maintained in the hands of those to whom Jesus Christ is Himself integral and vital. This condition is central to all that has been said here.

Life with a Purpose

£5,000 is needed to carry on Evangelistic and Life and Service Campaigns which, beginning in the Royal Albert Hall on Monday, 30th September, will extend to about fifty centres in and around London, to the provinces, and overseas. This great effort is to be undertaken under reliable and expert leadership, mainly in the interests of youth.

Islam in London

' Moumin '

ISLAM is appealing to a limited constituency in London and Moslem missionary propaganda is increasingly marked by an alertness to adapt its appeal to the current thinking of the masses. The colour bar and its disabilities, fancied or real, in South Africa, are being successfully used to point a contrast between the all-inclusive brotherhood taught by Moslems and the colour discrimination practised by certain Christian Churches. Numbers of ill-instructed or unintelligent native Christians are also being drawn away to the mosque, being misled by a specious presentation of Islam which pays lip service to the Lord Jesus Christ as one of the greatest of the prophets and peculiarly honoured of God, thereby confusing and confounding the vital issues between Islam and Christianity.

No one who listens to Islamic lecturers to Sunday crowds in Hyde Park can fail to mark here also the clever adaptation of arguments and appeals to convince British men and women who have lost interest in the Church, and who are seeking any novel panacea for the chaotic conditions which prevail in Europe to-day. The claim made, that Islam stands pre-eminently for social equality, brotherhood and a fair deal for everyone because it is the highest and truest way of God, grips the earnest attention of not a few.

The present Imam of the Woking mosque, Abdul Majid, speaking at the Golders Green Spiritualist Church, told his audience that ' a Moslem was nothing but a true Christian.' Some time ago in the *Islamic Review* he wrote concerning the death of Christ : ' We believe that Jesus was crucified, but that He did not die upon the Cross. He was taken down alive and afterwards appeared to His disciples, showing His wounds and eating and drinking with them because His life had been saved.'

This is a piece of admirable adaptation of Moslem theology for London, but it is hardly orthodox. Moslem

commentators on the Koran and Traditions, in their task of explaining the apparently contradictory statements of the Koran concerning Christ's death, have recorded reports and opinions that Christ may actually have died for the space of three or seven hours, or that He swooned into a state of unconsciousness comparable to death, and, in this condition, was taken up to heaven ; but these reports and opinions have not been the theological belief of the commentators, nor the accepted doctrine of Moslems.

That doctrine is well expressed by the celebrated verse in the chapter of the Koran entitled ' Women.' The Jews said, ' Verily, we have slain Christ Jesus, the son of Mary, the apostle of God, yet they slew him not, neither crucified him, but he was represented by one in his likeness ; and verily they who disagreed concerning him were in a doubt as to this matter. They did not really kill him, but God took him up unto Himself ; and God is mighty and wise.' Further, in the chapter entitled, ' The Family of Imran,' God is said to have devised in this matter a stratagem against the Jews. It consisted in stamping the likeness of the features of Jesus upon another man (Judas Iscariot, or the son of the widow of Nain, or Simon the Cyrenean) who was crucified in Christ's stead, but Christ Himself was taken by God to heaven without tasting of death.

Mohammed only repeated here the belief of several heretical Christian sects which flourished centuries before his time, such as the Basilidians, the Cerinthians and the Carpocrations, but he stamped their heresies with the seal of authority by claiming that God revealed to him this final truth concerning Christ by the direct mediation of the angel Gabriel.

On the mission fields of the Moslem world the conflict of the Christian Scriptures with this dogma of Christ's translation to heaven—like Enoch and Elijah—is met by the assertion that the Scriptures have been textually corrupted and have been interpolated. It may be doubted, however, whether many intelligent Moslems have calmly weighed the gravity of the problem here raised, and have failed, there-

fore, to perceive that it involves the whole fabric of Christianity.

Of the eighty-nine chapters which compose the four Gospels, thirteen—nearly one-seventh of the whole—are taken up with a meticulous narration of the passion, trial, death and burial, resurrection and ascension of the Lord Jesus Christ. No fewer than 618 verses are devoted to this supreme theme. Further, the Acts of the Apostles is a book which is chiefly concerned with the preaching among the nations of Christ's redemptive work on Calvary, sealed by His resurrection from the dead, His ascension to heaven and His gift of the Holy Spirit to the Apostles. The epistles—mainly addressed to the Churches planted by the Apostles—are based upon the same great truths, and could never have been written except to men and women who most surely believed these truths and who, experimentally, rejoiced in a new and wonderful experience of God through faith in Christ's sacrificial death upon the Cross for the salvation of their souls.

When we come to the final book of the New Testament, the Revelation, we read that St. John saw ' in the midst of the throne . . . a Lamb as it had been slain.' The central figure of the entire book is this slain Lamb. ' I am He that liveth and was dead (He says); and behold, I am alive for evermore, Amen; and have the keys of hell and of death.' The redeemed multitude in glory ' are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' Again, it is written, ' Behold, He cometh with clouds and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him.' ' And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, " Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength and honour and glory and blessing." ' Did space permit, the quotations could be greatly amplified.

Now, there is no theory of textual corruption and

interpolation of the Christian Scriptures—as maintained by Moslems—which can be stretched wide enough to cover all these facts. We are beyond the bounds of any problems of textual criticism. The entire fabric of the New Testament is involved. The Gospels, the epistles, the Revelation are twined around the Cross and stand or fall with it. If, indeed, God should have given us, six centuries later through Mohammed, a final and true revelation concerning Christ, which denies His passion, His death upon the Cross for sinful men, His burial, and His glorious resurrection from the dead, then, there would remain no alternative to honest men, but to reject the New Testament as the cruellest and most reprehensible religious fraud ever perpetrated upon mankind.

There is in London a considerable body of nominal Christians, religiously adrift upon a sea of speculation, who are attracted to the enchanting harbour of Islam, shrouded in oriental mysticism and veiled in the dim moonlight of religious novelty and romance. Photographs, accompanied with confessions of the Moslem faith of some of these nominal Christians, appear from time to time in issues of the *Woking Islamic Review*.

'Let every man be fully persuaded in his own mind,' but, at least, let this persuasion rest upon the firm ground of an honest study of the Scriptures and the Koran, and not upon the shifting sands of ignorance of either or both. We shall be surprised if any thoughtful British men or women should arrive at the conclusion reached by the Imam of the Woking mosque, that 'a Moslem is nothing but a true Christian.'

Name of Jesus! highest Name!
Name that earth and Heaven adore;
From the heart of God it came,
Leads me to God's heart once more.

Only Jesus! Fairest Name!
Life, and rest, and peace, and bliss;
Jesus, evermore the same,
He is mine, and I am His.

A Significant Change in Ireland

Patrick K. Horan

THE Reformation became a great national movement in England, in Scotland and in Wales. Each of these countries brought its own peculiar emphasis and gave its own distinctive colour to the vast religious change of the sixteenth century.

Wales and Scotland, like Ireland, have strong and deeply-rooted Celtic traditions. They had much in common with her racially and linguistically. They had their ancient shrines and their saints. Yet Ireland alone of the British Isles remained largely untouched by the reformation movement, indeed it emerged from that period linked more closely and more intimately than before with the See of Rome. The explanation of this is not racial. Had England alone embraced the reformed Faith, such a theory might be supportable, but with the example of Wales and Scotland before us, we must seek elsewhere for an explanation of the failure of the Reformation in Ireland.

The extraordinary and significant fact about the situation in Ireland during the first period of the Reformation is not that there was a strong tide of religious faith and ecclesiastical loyalty running against any possibility of change, but rather that there was sufficient support in influential quarters, and in the attitude of the people themselves at the time to have made possible the coming of reformation. Nowadays, when we think of Ireland in this connexion, we have in mind a nation known all over the world for a passionate devotion to the Roman pontiff, and we are inclined to transfer that picture of modern Ireland to a sixteenth century setting This is a great mistake.

In contrast with the moving sea of religious thought in England, what was the position in Ireland? Does it present a spectacle of unfailing loyalty to Rome and a nation-wide determination to maintain the bond with that bishopric whatever befell? Quite the contrary. Let us call as witnesses the chiefs of the Gaelic clans, the lords

temporal of the nation, and then let us note the attitude of the bishops, the lords spiritual, and finally let us think of the clansmen, the great mass of the people. These three groups truly represent the Gaelic nation.

In the after years we are made familiar enough with the stories of proscribed chiefs and exiled lords to whom the outlawed priests of Rome ministered, strengthening the stakes and lengthening the cords that were to bind the people of Ireland as a whole to Rome, until Faith and Fatherland became symbol and slogan of the Gaelic nation, a fervent unity of religion and patriotism which has continued until this day. But it was not so when the Reformation was in its early days in England. The chiefs were not reluctant to cast aside allegiance to Rome, nor were they characterized by any extraordinary devotion to its jurisdiction. Students of Irish history, and especially those with Gaelic language enthusiasms, are interested in the first all-Gaelic Parliament held in the City of Dublin in 1541. There, ' by force or guile,' says an Irish writer, the Irish chiefs came, bearers of ancient names, the aristocratic representatives of the historic Gaelic nation. The proceedings of that Parliament convoked by the authority and in the name of the King, were conducted in Gaelic, and at that gathering Papal power and Papal pretensions in causes civil and ecclesiastical were repudiated by the Irish princes.

This is not to say that a spiritual and evangelical impulse was moving them. The real significance of the incident lies in the fact that Irish chiefs were not so closely and so intimately bound to Rome as to hesitate to repudiate her claims, and this readiness on their part to accept the supremacy of the King in temporal and ecclesiastical concerns, provided, we may well believe, ground favourable to a truly spiritual desire for their enlightenment in spiritual things, had that spiritual desire been represented. But as we shall see, the salvation of souls by the preaching of the pure Word of God was not characteristic of the Reformation of Ireland. Hence the lamentable failure to reach the hearts of the people. ' One loving heart,' as Augustine reminds us, ' sets another on fire,' and this is the work and

privilege only of the loving heart illumined by the Word of God, inspired and directed by the Spirit of God, with a zeal for souls to the glory of God.

The bishops of Ireland did not stand out in those days as an unbroken hierarchy, owning allegiance to Rome, and making all dutiful submission to her decrees in testimony of their devotion and in defiance of the King. We need not here trace the story of Irish Episcopal relations and reactions throughout the Reformation period. It will suffice to draw attention to the well-attested fact that as late as the reign of Queen Elizabeth only two members of the Irish Episcopate were deprived of their livings for not conforming to the Reformation settlement.

The Church of Ireland, as is well known, has her uninterrupted ministerial succession through these bishops from St. Patrick's time, and bases her rightful claim to the ancient church buildings she now possesses upon the fact of her continuance from that line. The Roman Catholic Episcopate in Ireland is of a later creation, an intrusion. What then of the people generally at that time ? If we do not see in princes or in bishops a peculiar and unquestioning loyalty to Rome, may we find it in the people, so that we may think of them as passing on a torch of ultramontane devotion to succeeding generations down to our own times ? Here again we are met by a significant fact.

As part of the Counter-Reformation movement a group of Jesuits were sent to Ireland in 1542. Their task was to create and deepen enthusiasm for Rome amongst the Irish that a weapon might be to hand, strong, stubborn and pervasive against the ever-rising force of the Reformation in the other parts of the British Isles. They failed in their mission and left Ireland after a very short stay. Here was a threefold opportunity. Yet the Reformation failed in Ireland as a popular movement, while England, Scotland and Wales passed under its influence.

The explanation for this may be summed up in one sentence. Hardly any of the reforming party in Ireland could say : ' The love of Christ constraineth us,' but where this could be said, even when too late, it was rewarded, as

in the case of Bishop Bedell of Kilmore, by a deep respect and a tender regard. There was little or no spiritual and evangelical force in the Reformation where Ireland was concerned. It is a bitter truth that must be faced and lamented. The Gospel of the Grace of God was not preached in a language understood by the people, that is, the Gaelic. The Bible was not given to them in their own tongue for many long years.

His Grace the Archbishop of Canterbury is a member of a committee which, representative of both the Anglican and the Free Churches, is preparing for the celebration, in 1938, of the fourth centenary of the placing of the Bible in the Parish Churches of England. 1538 in England saw that momentous happening, but in Ireland more than 150 years were to pass before the complete Bible was issued in the Gaelic language. We have to note that until the great dispersion after the famine of 1847, the everyday speech of the majority of Irish people was the ancient Gaelic tongue, and they could not be reached and influenced in any other.

Sixty-five years after the time the Bible had been placed in the English parish churches, the New Testament in Gaelic was issued in Ireland. Five hundred copies were the total. Many more years were to pass before the Old Testament was translated. This work was due to the saintly and scholarly Bishop Bedell of Kilmore and Ardagh. Bishop Bedell was an Englishman in an Irish see. He had a great love for the people because he had a great love for his Lord, and he desired that the Word of God in its entirety should be accessible to them. When the manuscript was prepared and presented to Convocation, it was refused support and remained unprinted for fifty years.

The blessing was missed in Ireland by men's blindness and selfishness, and thus the bright beams of God's new day were shut out from the people. The years have taken their toll for this tragic folly.

It was the consistent and sustained attitude of the alleged friends of the English interest in Ireland that handed over the nation to the Papal allegiance. The continued failure on the part of the Reformation party as a whole to identify

themselves in any way with the national interest led to the strengthening of the ties between Rome and Ireland—a situation of which Rome took fullest possible advantage—so that Rome became identified in the minds of the people with the national cause and Protestantism with the anti-national. This is a truth which has to be pondered even for our own days.

In his address to the annual Synod of the Diocese of Cashel and Emly—June, 1935—the Bishop of Cashel said, ' The subject which I have chosen to bring before you is not concerned with the well-being of our Church, rather is it with the very existence of our Church itself throughout the country.' This of the ancient Church of Ireland, four centuries after the Reformation.

The Bishop went on to say that, ' Our surest hope of survival lies in God, that He will not suffer our candle to go out if we but serve the purpose for which we were placed here. . . Second only to that is the condition that we serve our country loyally, identifying ourselves with every legitimate aspiration and ideal, political and cultural.'

Such a sympathy of fellowship in Reformation times might well, under God, have seen one of its most glorious triumphs in Ireland.

One of the most hopeful features in modern Ireland is the large and widening circulation of the Holy Scriptures, and, allied with that, the sympathetic hearing which many evangelical preachers receive in the fairs and markets. This is a great and significant change calling for the prayers of all believers. The colporteurs of the Church of Ireland, of the Irish Presbyterian and Methodist Churches report record sales of Scriptures amongst Roman Catholics even in the most remote parts of Ireland. Last year the Presbyterian colporteurs—agents of the General Assembly's Irish Mission—sold 30,000 copies of the Scriptures to Irish Roman Catholics.

Another opportunity—not as great, but full of promise—is at hand. May it be used, by Divine Grace, understandingly, sympathetically, and lovingly to the Glory of God and the honour of Ireland.

International Fellowship for World-Wide Witness

FOUNDATION.—Three common loyalties :—(1) To the Lord Jesus Christ and the centrality of His Cross. (2) To the Bible as the final authority in faith and practice. (3) To the Lord's command to witness to every creature.

Recommendation.—(1) To study the Bible. To spend an adequate time in prayer. To seek daily a deeper experience of God's love and power, and, by witness, to win others to Christ so as to contribute towards the objective of a million members of the Fellowship. To seek with others to witness to everyone in a village or town or city or county or other geographical area at frequent intervals.

Co-ordination is absolutely essential if World Evangelization is to be accomplished. There should not be any pressure brought to bear upon those who are, or wish to be, in fellowship, to interfere with their existing work or obligations. There should be freedom to adopt any methods which seem to individuals or groups to be the best for reaching the objective. The Fellowship is a free association of individuals and movements co-ordinated for world-wide witness.

This Movement aims at reaching every unevangelized field with the Gospel and at taking the key positions which world survey reveals and which will influence whole countries. Therefore, those associated with it are asked to keep in regular touch with the Intelligence Department at the Mildmay Conference Centre, London, N.1, from which literature can be obtained. A unique feature of the Fellowship is that income from it is designed to fill the gap which exists between the work which is at present being done, and that which ought to be done to complete world evangelization in our generation, and it is estimated that this could be accomplished if a million members could each give or gather an average of a penny a day. Some may not be able to give as much as this ; some may be able to give more ; some may not be able to give at all. Money is not a condition of membership. We have no doubt, however, but that enthusiasm for the evangelization of the world would enable us to reach the ideal herein set up.